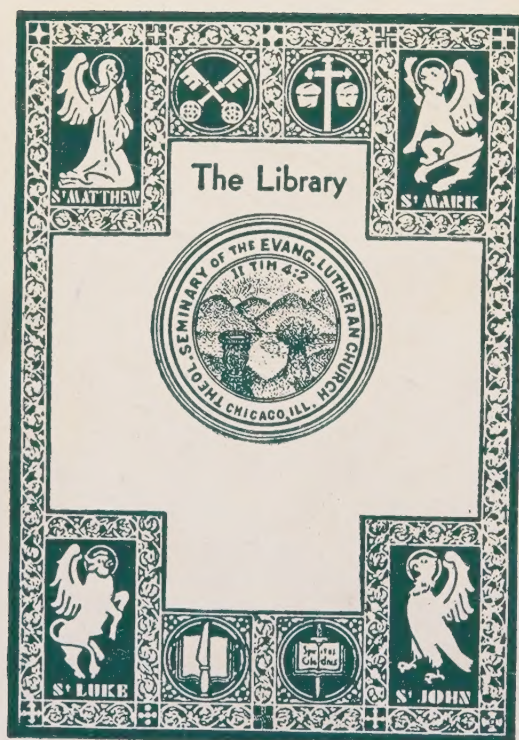



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ARCHIVES FROM ERECH
TIME OF
NEBUCHADREZZAR AND NABONIDUS

BY

RAYMOND PHILIP DOUGHERTY, Ph.D.

PROFESSOR OF BIBLICAL LITERATURE IN GOUCHER COLLEGE



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GOUCHER COLLEGE
CUNEIFORM INSCRIPTIONS

VOLUME I

PREFATORY NOTE.

It is a pleasure for me to write this prefatory note, first because Goucher College has a Babylonian collection of importance and is able to add this book to the sum of those which are making real for us today a very important period of ancient history; second, because I am grateful to the men who made it possible to secure the Goucher College Babylonian Collection and to give it to the public in this scholarly and attractive form.

Colleges of the size and equipment of Goucher do not ordinarily find themselves possessed of so valuable a collection of ancient records. There are but seven universities in the United States which own such collections, the more important being found at Yale, Pennsylvania, Harvard and Chicago. Only three colleges have similar collections: Goucher with almost 1,000 tablets, Smith with about 800, and Haverford with a smaller number. It is due to Professor Clay of Yale University that Goucher secured its collection. He brought the matter to the attention of Professor Dougherty, who communicated with me. I was desirous of securing a collection of Babylonian tablets for three reasons: because I was eager to have Goucher College take part in the furthering of the knowledge of ancient Babylonia and Assyria; because I appreciated keenly the ability of Professor Dougherty to deal with the tablets and wanted him to have an opportunity for further research work; and because of my personal interest, inasmuch as my graduate research lay in the Semitic field.

As usual, there were no funds available to buy the collection. My mind turned spontaneously to a friend of Goucher College whom I thought I could interest in the collection. He granted me an interview and in less than five minutes' time authorized me to proceed with the purchase and to charge the expense to him. It is needless to say that we appreciate his gift and are greatly indebted to him. I regret that he refuses to allow me to mention his name.

Others are far more capable than I am to judge of the value of this work which is now given to the public. Buttressed by the opinion of so eminent an authority as Professor Clay, however, and strengthened by the scholarly qualifications of Professor Dougherty, I am confident that this book will be an important supplement to the knowledge we now have of Babylonia and Assyria and particularly of that which comes from the archives of Erech in the time of Nebuchadrezzar and Nabonidus.

July 10, 1922.

WILLIAM W. GUTH.

To
PRESIDENT WILLIAM WESTLEY GUTH
A.B., S.T.B., Ph.D., LL.D.

Whose Interest and Influence made possible
the Goucher College Babylonian Collection

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ABBREVIATIONS.

<i>BA</i>	<i>Beiträge zur Assyriologie.</i>
<i>BE</i>	<i>Babylonian Expedition of the University of Pennsylvania.</i>
<i>BIN</i>	<i>Babylonian Inscriptions in the Collection of J. B. Nies.</i>
<i>Br</i>	<i>Brünnow A Classified List of all Simple and Compound Ideographs.</i>
<i>BRM</i>	<i>Babylonian Records in the Library of J. P. Morgan.</i>
<i>BT</i>	<i>Strassmaier Babylonische Texte.</i>
<i>Cyr</i>	<i>Inschriften von Cyrus, BT Heft VIII.</i>
<i>GCBC</i>	<i>Goucher College Babylonian Collection.</i>
<i>GCCI</i>	<i>Goucher College Cuneiform Inscriptions.</i>
<i>HWB</i>	<i>Delitzsch Assyrisches Handwörterbuch.</i>
<i>M</i>	<i>Meissner Seltene Assyrische Ideogramme.</i>
<i>MA</i>	<i>Muss-Arnold A Concise Dictionary of the Assyrian Language.</i>
<i>Nbk</i>	<i>Inschriften von Nabuchodonozor, BT, Heft VII.</i>
<i>Nbn</i>	<i>Inschriften von Nabonidus, BT, Heft I—IV.</i>
<i>NKI</i>	<i>Langdon Die Neubabylonischen Königsinschriften.</i>
<i>OBW</i>	<i>Barton The Origin and Development of Babylonian Writing.</i>
<i>REN</i>	<i>Records from Erech, Time of Nabonidus, YBT Vol. VI.</i>
<i>SBD</i>	<i>The Shirkātu of Babylonian Deities, YOR. Vol. V, Part 2.</i>
<i>SCWA</i>	<i>Ward The Seal Cylinders of Western Asia.</i>
<i>TNN</i>	<i>Tallqvist Neubabylonisches Namenbuch.</i>
<i>VS</i>	<i>Vorderasiatische Schriftdenkmäler.</i>
<i>YBT</i>	<i>Yale Oriental Series, Babylonian Texts.</i>
<i>YOR</i>	<i>Yale Oriental Series, Researches.</i>
<i>ZBAG</i>	<i>Ylvisaker, Zur Babylonischen und Assyrischen Grammatik.</i>
<i>ZK</i>	<i>Zeitschrift für Keilschriftforschung.</i>

ARCHIVES FROM ERECH
TIME OF NEBUCHADREZZAR AND NABONIDUS

INTRODUCTION.

A little more than a century ago scholars were making their first attempts at the decipherment of the cuneiform language. The task was a difficult one and it was not until 1851 that the science was put on a firm basis by the initial achievement of Rawlinson. Today, as the result of many notable discoveries, the linguist and historian have at their disposal a veritable treasury of ancient literature retrieved from the mounds of Mesopotamia, once the seat of mighty empires and the home of cultured peoples.

This literature of a long past age consists of different kinds of inscriptions, each with its value in depicting the life of the period to which it belongs. Accounts of the campaigns of warlike kings, records of architectural work in the construction of palaces and temples, reports of astronomical observations, mathematical computations, bilingual dictionaries, hymns from temple liturgies, texts with formulæ for divination, mythological narratives, etc., prove the complexity of the society which they represent.

Assyriologists, however, have a rich field for study and investigation in another class of documents, the legal contracts, court records, official letters, and business inventories found in temple archives. The life of ancient Babylonia centered in the temple, which controlled the secular as well as the religious activities of the district over which it exercised jurisdiction. Naturally the main function of the temple was to perform ceremonies in honor of the gods, but it also served as a bank and court for the financial and legal affairs of the people. Careful records of all these dealings were kept by the temple authorities. Scribes skilled in the use of the stylus indented soft clay tablets with accurate accounts of transactions as soon as they were concluded. These tablets, some of them simply sun-dried, others baked in the fire, have been preserved for many centuries in the heaped ruins which now mark the sites of ancient centers of worship.

The finding of these documents followed by their decipherment has unfolded a fascinating story of a civilization which was at its height long before the beginning of our era. It is stimulating to the imagination to realize that we today

possess records of the intimate daily life of people who had highly advanced relations with one another thousands of years ago. Myth, legend, exaggeration, and misinformation find no place in these archives. Each tablet represents a definite transaction which took place at a certain time and place between individuals that are mentioned by name, the temple often being a party to the contract. Such an accumulation of records is of the highest value in the contributions it makes to our knowledge of the language, social relations, industries, commerce, law and religion of a race that once exerted a dominating influence upon the course of history.

While there is considerable Early Babylonian and some Assyrian literature of this type, most published texts belong to the Neo-Babylonian, Persian and Greek periods. The important European collections are found in the British Museum¹ and the Berlin Museum.² Among American institutions of learning numerous texts have been published by Pennsylvania University³ and Yale University.⁴ The collections of the late J. P. Morgan⁵ and the late Dr. J. B. Nies⁶ are now in the Yale Babylonian Museum, the former as a loan collection and the latter, with \$ 50,000 for its increase and publication, as a bequest by Dr. Nies.

In 1918 Goucher College was fortunate enough to secure, through the influence of President Guth, who is a specialist in Semitics, and the generosity of a donor, a valuable collection of nearly a thousand Babylonian tablets. The dealer from whom they were purchased at the recommendation of Professor A. T. Clay certified that they came from the mound of Warka, the site of the ancient city of Erech, and their contents prove the correctness of his assertion. All available evidence indicates the antiquity and importance of Erech⁷ as a metropolis of southern Babylonia. Its great temple was Êanna, noted for the worship of Ishtar, the supreme goddess of the Babylonians and the Assyrians. Astarte, "the queen of heaven," whose worship by the Jews Jeremiah⁸ so severely condemned, was the Phoenician counterpart of this Babylonian deity. She was represented by Aphrodite among the Greeks and by Venus among the Romans.

About ninety per cent of the documents in the Goucher College Babylonian Collection belong to the Neo-Babylonian and Persian periods. Mentioning the reign with the largest number of tablets first, and so on down to the reigns with

¹ *BT* Heft I—XII.

⁴ *YBT* Vols. I, III, VI and VII.

⁷ *Genesis* 10:10.

² *VS* Heft III—VI.

⁵ *BRM* Parts I and II.

⁸ *Jeremiah* 44.

³ *BE* Vols. VIII—X.

⁶ *BIN* Parts I and II.

the fewest number, the following reigns are represented: Nebuchadrezzar, Nabonidus, Nabopolassar, Cambyzes, Amêl-Marduk, Darius, Cyrus, Neriglissar, Kandalanu and Barzîa. The dating of nearly three hundred tablets is not complete enough to determine the reigns, or years, to which they belong. However, their contents and style of writing prove that they belong to the late rather than the early Babylonian period. More than fifty records are in the Sumerian language and therefore belong to a very early period. Over a dozen are labels, known as bullæ, that were attached to sacks of grain, bundles of produce, etc., sent from one place to another.

The four hundred and twenty texts of this volume belong to the reigns of Nebuchadrezzar and Nabonidus, two hundred and sixty-two to the reign of Nebuchadrezzar (604—561 B. C.) and one hundred and fifty-eight to the reign of Nabonidus (555—538 B. C.). (Some authorities regard 539 B. C. as the concluding year of the reign of Nabonidus.) These two kings together reigned a total of sixty years of the eighty-seven years representing the Neo-Babylonian period, from the first year of Nabopolassar (625 B. C.) to the capture of Babylon by Cyrus (538 B. C.). If the time were reckoned from the capture of Nineveh by Nabopolassar (606 B. C.), the combined reigns of Nebuchadrezzar and Nabonidus would represent an even greater percentage.

The following tables show the distribution of the tablets throughout the reigns of the two kings. The only years missing in the reign of Nebuchadrezzar are the year of accession, the tenth and fifteenth. All the years of Nabonidus are represented except the fourteenth. While the exact date of thirty-four tablets cannot be determined, it is interesting to note how the tablets are grouped together in certain parts of the reigns. The catalogue gives a summary of the contents of all the tablets.

TIME OF NEBUCHADREZZAR.

Year of Reign	Number of Tablets	Year of Reign	Number of Tablets	Year of Reign	Number of Tablets
Acc.	0	5	5	10	0
1	3	6	1	11	1
2	4	7	2	12	3
3	4	8	3	13	1
4	2	9	1	14	2

Year of Reign	Number of Tablets	Year of Reign	Number of Tablets	Year of Reign	Number of Tablets
15	0	25	1	35	5
16	1	26	7	36	15
17	1	27	4	37	16
18	6	28	1	38	17
19	2	29	2	39	15
20	3	30	4	40	11
21	6	31	3	41	15
22	20	32	8	42	15
23	8	33	3	43	4
24	6	34	5	?	26

TIME OF NABONIDUS.

Year of Reign	Number of Tablets	Year of Reign	Number of Tablets	Year of Reign	Number of Tablets
Acc.	1	7	32	14	0
1	3	8	14	15	1
2	4	9	6	16	1
3	10	10	18	17	1
4	5	11	24	?	8
5	22	12	3		
6	3	13	2		

It is not necessary to give more than a brief description of the historical setting of these two kings. Nebuchadrezzar was the son of Nabopolassar, who with the help of the Medes captured the city of Nineveh in 606 B. C. and thus brought an end to the Assyrian empire. While still crown prince, Nebuchadrezzar led the Babylonian army that defeated the Egyptians at the battle of Carchemish in 605 B. C., which victory decided the fate of the Mediterranean countries formerly tributary to Assyria. After pursuing the Egyptians to the borders of their land, he hurried back on account of the death of his father. Immediately assuming the reins of government, he ruled with a strong hand for forty-three years. The royal inscriptions which belong to his reign deal mainly with building operations. In 586 B. C. he captured Jerusalem and caused the Jews to dwell as exiles in Babylonia.

After Nebuchadrezzar came the brief and unimportant reigns of Amêl-Marduk (Evil-Merodach), Neriglissar, and Lâbâshi-Marduk (Laborosoarchod). Nabonidus, the last of the Neo-Babylonian kings, was not of the royal line. The son of Nabû-balâtsu-iqbi, he was chosen by the priests of Babylon as the occupant of the throne after the last three kings of the Nabopolassar dynasty had demonstrated their weakness and inefficiency. The character of Nabonidus indicates that he could not have been a usurper in the ordinary sense of the term. Interested more in archaeological investigations and religious reforms than in the political affairs of his kingdom, he left military matters to his son, Belshazzar, who as crown prince seems to have exercised almost regal authority. There is little doubt that the latter would have become another Nebuchadrezzar, if Cyrus had not put an end to his dreams.

The texts of this volume contain three references to Belshazzar. No. 322,¹ which mentions him by name, is a receipt for the tithe which he paid to the temple in Erech. In the other cases he is referred to by the title *mâr šarri* = "the son of the king," *i. e.*, crown prince. No. 405:1—7 indicates that he was entitled to the same treatment accorded his father, while No. 355:1—3² is a record of money paid to a man sent to him, probably with a message.

There are nineteen seal impressions. Thirteen are records of wine received by Gimillu, the son of Ardîa, for goldsmiths, coppersmiths, blacksmiths, weavers, shoemakers, farmers, cattlemen and sheep shearers. See Nos. 76, 99, 100, 101, 102, 103, 104, 107, 136, 138, 171, 182, 183. Gimillu was evidently in charge of the distribution of wine to those who worked for the temple in various capacities. Another tablet with a seal impression, No. 410, shows that he was entrusted with iron wagons. Five tablets are records of flour and barley received by Ina-šilli-Nergal for similar workmen. See Nos. 105, 106, 137, 147, 150. The most common symbol of these seals is the figure of a worshipper with hand outstretched to a star or crescent, or both. See Nos. 154, 239, 241 in *REN*. The caduceus, or herald's staff, plus an eight-pointed rosette-like star in Nos. 99, 100, 103, 183, is more unusual. For reference to Ishtar's "caduceus of two serpents with bulging necks" see *SCWA* p. 156. Figures 135, 414, 416, 417, *ibid.*, give representations of the caduceus without the star. Attention should also be called to No. 385 in this

¹ See transliteration and translation on page 37.

² See transliteration and translation on page 37.

volume, as it contains the head of a bird scratched on the edge of the tablet. There is no apparent reason for this action on the part of the scribe. See also No. 368.

The texts concerning the *širkātu*, are important as they give additional data concerning this class of temple servants, discussed in *REN* p. 13f. Nos. 161, 361, 401 are among the transliterated and translated texts.¹ They show that flour was given to members of the *širkātu* for the performance of work, such as drawing the ship of a temple official or going for cattle, and that clothing was also given to them. No. 361 is especially interesting in that it is the simple record of the dedication of an individual to the order. Other references to the *širkātu* are in Nos. 38, 89, 125, 234, 235, 249, 256. From these texts we learn that money, as well as wine, barley and flour, was given to members of the *širkātu*. Additional evidence of the existence of a chief *širku* is furnished and there is an allusion to the seal of a *širku*. The name *Ša³-a³Na-na-a-taš-mit*, 96:7; 166:6, meaning "The one whom Nanâ has marked," no doubt refers to the practice of marking a *širku* with the figure of a star. No. 89:2, 3, indicates that there was a table for the *širkātu*.²

There is abundant use of the *GIS*³ sign in contexts where we would expect forms of *našû*, such as *iš-šû-û*, *it-ta-ši*, and *it-ta-šû-û*. Evidence that the sign is intended to represent *našû* is furnished by the following passages.

No. 405:1—7

12 šiqlil kaspi a-na ši-di-ti-šû-nu ša ul-tu^{arah} Abu a-di^{arah} Tebêtu a-na^m Nûr-e-a u^m Ki-na-a ša ri-ḥa-a-tu³ a-na mâr šarri iš-šû-û na-din:

"12 shekels of silver for their maintenance, which from the month Ab to the month Tebet are given to Nûrêa and Kinâ, who the *riḥātu* to the son of the king brought."

No. 72:6—10

1 šiqlu a-na^m Nâdina(-na)-aḥu apil^{ma} In-nin-zêr-ibni ša ri-ḥa-a-ta³ a-na šarri GIS³-û na-din.

"1 shekel is given to Nâdina-aḥu, the son of Innin-zêr-ibni, who the *riḥâta* to the king brought."

¹ See page 36.

² For a full discussion of Babylonian temple servants, dedicated to particular deities, see *SBD*, *YOR* Vol. 5, Part 2. The reason for writing the term *širkātu* with *k* instead of *q* is given in *SBD*, note 1.

³ Cf. 22:5; 184:7; 405:14. *Ri-ḥa-a-tu*, *ri-ḥa-a-ta*, may be the plural of *rêhtu*, *riḥtu*, "rest," "remainder." See *MA* p. 959. *Riḥātu*, "liquid," "that which is poured out," also suggests itself. See *MA* p. 958. Either of these etymologies could be accepted on the assumption that the word probably developed a technical meaning.

Another good comparison is found in No. 36, where *GIŠ* in line 10 is used in the same sense as *it-ta-ši* in line 7. A study of all the appearances of *GIŠ* and *GIŠ-ú* adds weight to this conclusion.¹ Thus the value *GIŠ* = *našû* = "raise," "carry," "bring," "take," seems to be established. The possibility of using this value in the hitherto unexplained *GIŠ-BAR* at once suggests itself. *MAŠ* = *šibtu* = "increase," "interest."² *M* 1056 indicates that the more simple *MAŠ* sign may be used for *šibtu*. Hence *GIŠ-BAR* may be read *GIŠ-MAŠ* = *nāš šibti* = "the bringing of increase or interest." The shorter translation "tax" is as applicable to *nāš šibti* as to *nāš bilti*.

TRANSLITERATIONS AND TRANSLATIONS OF SELECTED TEXTS.

Transliterations and translations of selected texts are given in order that the catalogue may be supplemented and the actual character of the documents more fully illustrated. Thus students of ancient civilization, unacquainted with cuneiform writing, will have at their command original sources for the reconstruction of Babylonian society. At the same time, lexicographical notes, based on the texts given, will be welcomed by those interested in the Babylonian language. A discussion of other texts and grammatical forms contained in this volume will be published in the future.

No. 35. LEASE OF PROPERTY FROM A WOMAN FOR FOUR YEARS.

This document shows that a Babylonian woman in the 6th century B. C. could own considerable real estate and had the right to draw up a rigid agreement in leasing it. The fact that she required a daily rental of 12 meals indicates, either that her household was large enough to consume that amount of food, or that it was her purpose to sell what was given and thus profit, we may imagine, by prices, should they advance. A fine was imposed in case of any breakage of property. It was also legal for a daughter to attest the contract. These rights of

¹ For occurrences of *GIŠ* see 13:4; 21:6; 31:7; 36:10; 38:4; 39:8; 41:3; 48:5; 53:6; 55:3, 6, 8; 67:4, 6; 81:10; 87:8; 92:9, 13; 141:8; 180:4, 5; 181:2, 7; 191:6; 193:3; 210:4, 10; 218:7; 255:4, 8; 266:4; 327:7; 395:8. See also *REN* 39:6, 7, 10, 17, 19, 21, 23, 24, 33; 66:3, 11.

For occurrences of *GIŠ-ú* and *GIŠ-u* see 72:10; 78:8; 92:8; 133:8; 212:3; 226:5; 234:14; 241:6; 244:15; 255:2; 402:9.

For the purpose of comparison note the use of *it-ta-ši* and *it-ta-šú-ú* in 16:3; 20:5; 30:4; 36:7; 40:5; 42:4; 61:4; 70:4; 86:8; 109:4, 6, 12; 123:4; 127:4; 134:4; 152:4; 154:8; 169:4; 179:5; 186:4; 198:8; 204:3; 206:8; 208:9; 210:7; 211:5; 217:6; 218:5; 226:10; 239:12; 240:7; 249:8; 256:9; 271:5; 277:4; 286:6; 293:5; 303:3; 313:4; 318:5.

² See *MA* p. 867.

women are indicative of an advanced state of society in Babylonia long before the beginning of our era.¹

<i>Bît mā Bêl-iddin apil-šu ša mā Nabû-êtir</i>	The house of Bêl-iddin, the son of Nabû-êtir,
<i>bîtu šātu</i>	the south house,
<i>bîtu šadû u bîtu ru-uk-bu</i>	the east house and the <i>rukbu</i> ² house
<i>ʾA-mat-a ina hu-ud lib-bi-šu a-na mā Ki-i-</i>	Amata, of her own free will, to Kî-
<i>ᵐ Nabû</i>	Nabû,
<i>ᵐ qal-la ša mā Ardi-ᵐ Nabû a-na ū-mu</i>	the slave of Ardi-Nabû, at the daily rental
5 <i>12 a-ka-lu ū šattu 1/2 šiqil kaspi</i>	of 12 meals and the yearly rental of a half
<i>a-na aš-ša-bu-tu a-di 4 šanāti^{mes}</i>	shekel of silver for occupancy for 4 years
<i>ta-ad-din ša ib-ba-lak-ki-tu</i>	gave. If anything is broken,
<i>10 šiqil kaspi i-tur-ru ina a-ša-bu</i>	he shall return 10 shekels of silver. In the
<i>ša ʾKul-la-a mārti-šu</i>	presence of Kullâ, his (or her) daughter.
10 <i>ᵐ mukinnu ᵐ Kudurru apil-šu ša mā Nabû-šum-</i>	Witnesses: Kudurru, the son of Nabû-shum-
<i>iddin</i>	iddin,
<i>ᵐ Ibni-ᵐ Innina apil-šu ša ᵐ Balât-su</i>	Ibni-Innina, the son of Balât-su,
<i>ᵐ Nabû-šum-lîšir apil-šu ša ᵐ Nad-na-a</i>	Nabû-shum-lîšir, the son of Nadnâ,
<i>u ᵐ dupšarru ᵐ Šamaš-šum-iddin apil-šu ša</i>	and the scribe, Shamash-shum-iddin, the son
<i>ᵐ Ba-û-aḥ-iddin</i>	of Bau-aḥ-iddin.
<i>Uruk^{ki} araḥ Šabātu ūmu 28^{kam} šattu 22^{kam}</i>	Erech, the 28th day of Šabat, the 22nd year
15 <i>ᵐ Nabû-kudurri-ušur šar Bâbil^{ki}</i>	of Nebuchadrezzar, king of Babylon.

NO. 385. SALE OF A SLAVE.

In this document a wife is placed on an equality with her husband in the ownership and sale of a slave. No difference is recognized between the two in the responsibility which is assumed in making the contract. There is undoubted evidence here of the high legal position reached by women in Babylonia.

<i>ᵐ Bêl-ušallim apil-šu ša ᵐ Êriba(-ba) apil</i>	Bêl-ušallim, the son of Êriba, son of
<i>ᵐ Êpeš(-eš)-ilu [u ʾIl-su-nu]</i>	Êpesh-ilu, [and Ilsunu],
<i>mârat-su ša ᵐ Šû-la-a aššati ša ᵐ Bêl-ušallim</i>	the daughter of Shulâ, the wife of Bêl-ušallim,
<i>ina hu-ud lib-bi-šu-nu ᵐ Šamaš-itti-ia</i>	of their own free will, Shamash-ittia,
<i>ᵐ qal-la-šu-nu a-na 1 ma-na kaspi a-na</i>	their slave, for 1 mina of silver for
5 <i>šimi gam-ru-tu a-na ᵐ Ibni-ᵐ Istar apil-šu</i>	the full price to Ibni-Ishtar, the son
<i>ša ᵐ Mar-duk-a ᵐ nappaḥu id-di-nu</i>	of Marduka, the blacksmith, gave.
<i>pu-ut ᵐ si-ḥu-û [ᵐ] pa-qir-ra-nu</i>	The responsibility of claimant, plaintiff,
<i>ᵐ arad šarru-û-tu u ᵐ mâru-û-tu</i>	service for the king and sonship,
<i>ša ina muḥ-ḥi ᵐ Šamaš-itti-ia</i>	which upon Shamash-ittia,
10 <i>ᵐ qal-la-šu-nu i[l-la]-a ᵐ Bêl-ušallim</i>	their slave, rests, Bêl-ušallim

¹ Cf. Sayce *Babylonians and Assyrians*, Chapter II. *BA* Vol. 4, pp. 1—72.

² Consult *rukbu*, *HWB* p. 620 and *MA* p. 963. *GUŠUR* = *urû* = "beam" seems to have *rukbu* as a parallel Semitic value. Zimmern *Ritualtafel* 41—42 i 20 contains the following, *tarbaša ūra ruk-bi-e-ti apāti tultappat*. The translation "beams" for *ruk-bi-e-ti* suits the context. The word *rukbu*, from *rakâbu* = "mount," "ride," suggests the modern use of the term "rider." The *rukbu* house was evidently a structure in which beams played an important part.

<i>u</i> ^f <i>I</i>]- <i>su-nu aššatu-šu na-šú-ú</i>	and I[]sunu, his wife, assume.
^h <i>mu-kin-nu</i> ^m <i>Mu-še-zib-ā</i> <i>Bêl apil-šu ša</i> ^m <i>Šum-ukîn</i>	Witnesses: Mushêzib-Bêl, the son of Shum-ukîn,
^m <i>Ša-ā</i> <i>Nabû-šú-ú apil-šu ša</i> ^{mā} <i>Bêl-ri-man-ni</i> <i>apil</i> ^h <i>man-di-di</i>	Sha-Nabû-shû, the son of Bêl-rimanni, son of the measurer,
^m <i>Ki-šik-ā</i> <i>Nabû apil-šu ša</i> ^m <i>Šû-la-a apil...e-a</i>	Kishik-Nabû, the son of Shulâ, son of . . . êa,
15 ^{mā} <i>Ištar-zêr-ibni apil-šu ša</i> ^m <i>Šû-la-a</i> ^h <i>dupšarru</i>	Ishtar-zêr-ibni, the son of Shulâ. The scribe,
^{mā} <i>Nabû-bêl-šu-nu apil-šu ša</i> ^m <i>Kudurru apil</i> ^m <i>Ê-kur-za-kir</i>	Nabû-bêlshunu, the son of Kudurru, son of Êkur-zâkir.
<i>Uruk</i> ^{ki} ^{arah} <i>Addaru ûmu 11</i> ^{kam} <i>šattu</i> ³ <i>kam</i> ^{mā} <i>Nabû-nâ'id šar Bâbil</i> ^{ki}	Erech, the 11th day of Adar, the 3rd year of Nabonidus, king of Babylon.

No. 15. THREE MEN BECOME SURETY FOR THE RETURN OF A MAN TO THE TEMPLE.

Bailment was a common occurrence in Babylonian legal procedure. This record presupposes a claim of the temple against the individual whose release is secured for a limited period of time. Failure to live up to the terms of the contract involved a monetary fine.

^{mā} <i>Nabû-nâ'id apil-šu ša</i> ^{mā} <i>Bêl-iddin</i> ^m <i>Ši'-ilu apil-šu ša</i> ^{mā} <i>Na-na-a-karâbi</i> <i>u</i> ^{mā} <i>Bêl-ibni apil-šu ša</i> ^{mā} <i>Nabû-iddin</i> <i>pu-ut</i> ^m <i>Ri-mut apil-šu ša</i> ^{mā} <i>Nabû-iddin</i>	Nabû-nâ'id, the son of Bêl-iddin, Shi'ilu, the son of Nanâ-karâbi, and Bêl-ibni, the son of Nabû-iddin, the responsibility of Rîmût, the son of Nabû-iddin,
5 <i>ina qât</i> ^{mā} <i>Anum-šar-ušur</i> ^h <i>qi-i-pi</i> <i>u</i> ^{mā} <i>Marduk-êtir</i> ^h <i>šangû Ê-an-na</i> <i>na-šú-ú ina elî nikasi</i> <i>ša ši-e-nu ib-ba-ku-niš-[šim-ma]</i> <i>a-na</i> ^h <i>qi-i-pi u</i> ^h <i>šatammi</i>	from Anum-shar-ušur, the guardian, and Marduk-êtir, the priest of Êanna, assume. At the time of the appraisalment of sheep they shall bring him and to the guardian and administrator they shall give him.
10 <i>i-nam-di-nu-uš</i> <i>ki-i la i-tab-ku-nim-ma</i> <i>la id-dan-nu-uš 5 ma-na kaspi</i> <i>a-na Ê-an-na i-nam-di-nu</i> ^h <i>mu-kin-nu</i> ^m <i>Zêr-ia apil-šu ša</i> ^{mā} <i>Nabû-</i> <i>mudammiq apil</i>	If they do not bring and give him, 5 minas of silver to Êanna they shall give. Witnesses: Zêria, the son of Nabû- mudammiq, son of
15 ^{mā} <i>Nergal-a-ša-rid apil-šu ša</i> ^m <i>Na-din</i> <i>mâr</i> ^m <i>An-da-ḥir</i> ^m <i>Mar-duk apil-šu ša</i> ^{mā} <i>Nabû-aḥ-iddin</i> <i>u</i> ^h <i>dupšarru</i> ^{mā} <i>Marduk-êtir apil-šu ša</i> ^{mā} <i>Bêl-šum-iškun(-un) mâr</i> ^m <i>Da-bi-bi</i> ^h <i>šangû Ê-an-na</i>	Nergal-asharid, the son of Nâdin, son of Andahîr, Marduk, the son of Nabû-aḥ-iddin, and the scribe, Marduk-êtir, the son of Bêl-shum-ishkun, son of Dabibi, the priest of Êanna.
20 <i>Uruk</i> ^{ki} ^{arah} <i>Abu ûmu 12</i> ^{kam} <i>šattu</i> ⁵ <i>kam</i> ^{mā} <i>Nabû-kudurri-ušur</i> <i>šar Bâbil</i> ^{ki}	Erech, the 12th day of Ab, the 5th year of Nebuchadrezzar, king of Babylon.

No. 260. RECORD OF BAILMENT.

This interesting record from the temple archives indicates that bailment involved the performance of definite duties by the person bailed. The original detention of Kurbanni-Marduk may have been due to negligence with respect to the very things which it was stipulated he should do when Shamash-aḥ-iddin secured his release and became surety for his "feet," *i. e.*, his movements, and his ultimate delivery to Nabû-aḥê-bullit in Babylon if he failed to perform his part of the contract properly.

- | | |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>^{ma}Šamaš-aḥ-iddin apil-šu ša ^{ma}TUR-Ê-sag-
ila-ni-bi
apil ^mMi-šir-a-a pu-ut šêpê ša ^mKur-ban-ni-
^aMarduk
apil-šu ša ^mIqîša(-ša) apil ^mBa-bu-tu
ina qât
^{ma}Nabû-aḥê^{meš}-bullit(-it) apil-šu ša ^mŠa-
^aNabû-šû-û
5 ^hšangû Ê-an-na na-ši suluppa
i-maš-ših-ma a-ki-i i-mit-ti-šu
a-na ^{ma}Bêl-aḥê^{meš}-iqîša(-ša) i-nam-din
u ^mE-til-lu ib-bak-kam-ma a-na ^{ma}Bêl-aḥê^{meš}-
iqîša(-ša)
i-nam-din ki-i suluppu al-la¹
10 i-mit-ti-šu un-da-at-tu-û u ^mE-til-lu
la i-tab-kam-ma la id-dan-nu
^{ma}Šamaš-aḥ-iddin ^mKur-ban-ni-^aMarduk
ina ^{arab}Nisannu ina Bâbil^{ki} a-na
^{ma}Nabû-aḥê^{meš}-bullit(-it) i-nam-din
15 ^hmu-kin-nu ^{ma}Marduk-šarr-a-ni apil-šu ša
^mTa-lim apil ^mŠanâtî-a ^mŠû-la-a apil-šu
ša ^{ma}Nabû-aḥ-iddin
u ^hdupšarru ^{ma}In-nin-zêr-ušabši(-ši)
apil-šu ša</p> | <p>Shamash-aḥ-iddin, the son of TUR-Êsagila-
nibi,
son of Miširâ, the responsibility of the feet
of Kurbanni-Marduk,
the son of Iqîša, son of Babûtu,
from
Nabû-aḥê-bullit, the son of Sha-
Nabû-shû,
the priest of Êanna, bears. The dates
he shall measure and according to his impost
to Bêl-aḥê-iqîša he shall give,
and Etillu he shall bring and to Bêl-aḥê-
iqîša
he shall give. If the dates aside from
his impost are lacking and Etillu
he does not bring and give,
Shamash-aḥ-iddin Kurbanni-Marduk
in the month Nisan in Babylon to
Nabû-aḥê-bullit shall give.
Witnesses: Marduk-sharrani, the son of
Talim, son of Shanâtîa, Shulâ, the son
of Nabû-aḥ-iddin,
and the scribe, Innin-zêr-ushabshi,
the son of</p> |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

¹ A sentence occurring in *GCBC* 770:36,37 which will be published in *Archives from Erech, Neo-Babylonian and Persian Periods*, *GCCI* Vol. II, 388, throws light upon the use of the Babylonian particle *alla*. The sentence is ^hirrišu al-la šu-nu ina lib-bi ia-a-nu, "A farmer other than them in it there is none." Hence *al-la i-mit-ti-šu* may mean "except his impost," or "aside from his impost." The phrase *al-la i-mit-ti-šu* should be compared with *a-ki-i i-mit-ti-šu* in line 6. If these two phrases are opposite in meaning, the former may mean "contrary to his impost," or "not in accordance with his impost," since the latter means "according to his impost." Arabic ^{wa}إلا is commonly, though not always, used with a negative. The expressions *ia-a-nu* and *un-da-at-tu-û* in the above sentences give a negative force to the contexts in which *alla* is used. Cf. Wright's *Arabic Grammar*, II p. 349 for the use of ^{wa}إلا with a pronominal suffix, showing that *al-la šu-nu* is not without parallel. Cf. *ZBAG* p. 52f.

^{ma}Na-na-a-karâbi ni-ri-bi ša dûri
^{arah}Kislimu ûmu 9^{kam} šattu 31^{kam}
 20 ^aNabû-kudurri-uşur šar Bâbili

Nanâ-karâbi. The entrance of the fort,
 the 9th day of Kislev, the 31st year of
 Nebuchadrezzar, king of Babylon.

No. 94. PROMISSORY NOTE.

This document exhibits the usual phraseology of a promise to pay a debt. The facts are stated in the following order: amount of debt, creditor, debtor, and time when the debt is to be paid. In this case there are two debtors and they are equally responsible. Some explanatory notes are often added.

3 ma-na 8 šiqil kaspi qaqqadu ša 1/2
 šiglu pit-qa
 ša ^{ma}Innina-zêr-ibni apil-šu ša ^mRi-mut
 ina muh-ḫi ^{ma}Sin-iddin ^hqi-i-pi
 ša Ê-an-na u ^{ma}Nabû-bâni-aḫi apil-šu
 ša ^mIbnâ-a
 5 apil ^mÊ-kur-za-kir ina ^{arah}Du'ûzu
 i-nam-din-nu-'
 ištên(-en) pu-ut ša-ni-e na-šû-û
 kaspu ša a-na dul-la û kurummatê^{zun}
 ša ^{hrê}ê^{meš} ša a-na ^mIna-esḫi-êtir
 apil-šu ša ^{ma}Na-na-a-aḫ-iddin
 10 e-lat û-îl-tim ša 2/3 ma-na 8 šiqil
 kaspi
^hmu-kin-nu ^{ma}Enlil-šâpik-zêr
^hTIK-EN-NA ^mItti-^aNabû-balâtu apil-šu
 ša ^{ma}Nabû-ga-mil ^mŠum-iddin apil-šu
 ša ^{ma}Nergal-ušallim ^{ma}Šamaš-aḫ-iddin
 15 apil-šu ša ^mBalât-su u ^hdupsarru ^{ma}Nabû-
 bâni-aḫi
 apil-šu ša ^mIbnâ-a ^hšangû ša Ê-an-na
^{ai}Sur-ru ^{arah}Abu ûmu 8^{kam}
 šattu 41^{kam} ^aNabû-kudurri-uşur
 šar Bâbili^{ki}

3 minas, 8 shekels of silver, the principal,
 consisting of half shekel pieces(?),
 of Innina-zêr-ibni, the son of Rîmût,
 to be paid by Sin-iddin, the guardian
 of Êanna, and Nabû-bâni-aḫi, the son
 of Ibnâ,
 son of Êkur-zâkir, in the month Tammuz
 they shall pay.
 The two bear one responsibility.
 Money which is for the work and food
 of the shepherds which are for Ina-esḫi-êtir,
 the son of Nanâ-aḫ-iddin.

In addition, the document of 2/3 mina 8
 shekels of silver.

Witnesses: Enlil-shâpik-zêr,
 the TIK-EN-NA, Itti-Nabû-balâtu, the son
 of Nabû-gâmil, Šum-iddin, the son
 of Nergal-ushallim, Shamash-aḫ-iddin,
 the son of Balâtsu, and the scribe, Nabû-
 bâni-aḫi,
 the son of Ibnâ, the priest of Êanna.
 The city of Šurru, the 8th day of Ab,
 the 41st year of Nebuchadrezzar,
 king of Babylon.

No. 388. REPORT OF WEAVING.

The art of weaving was extensively practised in Babylonia. This is shown by the many kinds of garments referred to in various documents. In the following text a number of unusual expressions occur.

2 ma-na ^{kitû}tu-ma-nu¹ a-na ^hišpari
 15 šigle a-na bît dul-lu
 1/3 šiglu a-na bît karê^{meš}

2 minas of woven cloth for the weaver,
 15 shekels for the work house,
 1/3 shekel for the store house,

¹ The expression ^{kitû}tu-ma-nu refers to some kind of cloth, as the determinative indicates. The root ^{amû} = "spin," "weave," forms the basis of the term. Cp. ^{šulmânu} from ^{šalâmu}. Cf. REN 168:10 for ^{kitû}tu-man, and REN 113:1,9 for what should evidently be read ^{kitû}ti-mu.

- a-na ^{subât}lamḥuššî¹ ša ^{arah}Abu îmu 1^{kam}
 5 šattu 3^{kam} ^dNabû-nâ'id šar Bâbili^{ki}
 3 ma-na 1/3 šigil ^{kitû}tu-ma-nu
 ša îmu 4^{kam} ša ^{arah}Ulûlu îmu 16^{kam}
 ša ^{arah}Ulûlu
 ša šanîta(-ta) ^{subât}lamḥuššê^{meš} a-na
^{hišpari}
 1/2 ma-na [a-na] bît dul-lu
 10 5/6 ma-na a-na bît karê^{meš}
 ša šanîta(-ta) ^{subât}lamḥuššê^{meš} ša
^{arah}Ulûlu
 2 ma-na ^{kitû}tu-ma-nu a-na ^{hišpari}
 1/3 šiglu a-na bît dul-lu
 1/3 šiglu a-na bît karê^{meš}
 15 a-na ^{subât}lamḥuššî ša ^{arah}Tišrîtu
 îmu 8^{kam}
 5/6 ma-na ^{ti-me} kab-ba-ru
 ša . . ta-KIL ša ^dUšur-a-mat-su
 u ^dAš-ka'-ti 1 1/2 ma-na
 a-na ^{is}U-ZU ba-ni-ti qâtâ
 u tur-ri-e ša bâbâti^{me}

for a stately garment of the 1st day of Ab,
 the 3rd year of Nabonidus, king of Babylon.
 3 minas, 1/3 shekel of woven cloth
 of the 4th day of Elul, the 16th day
 of Elul,
 of two stately garments for
 the weaver.
 1/2 mina [for] the work house,
 5/6 mina for the store house,
 of two stately garments of
 the month Elul.
 2 minas of woven cloth for the weaver,
 1/3 shekel for the work house,
 1/3 shekel for the store house,
 for a stately garment of the 8th day of
 Tishri.
 5/6 mina of *kabbaru*³ weaving
 of . . . KIL⁴ of Ušur-amâtsu
 and Ashka'ti. 1 1/2 minas
 for ^{is}U-ZU,⁵ made by hand,
 and *turrê*⁶ of gates.

¹ Br. 12055 gives ^{subât}ŠA-LÁM = lamḥuššû. See MA p. 486.

² Cp. with ^{kitû}ti-mu, REN 113:1,9.

³ MA p. 367 translates *kabbaru* 2 "flax," "bast." See Nbn 163:2; 164:12. It seems possible to connect *kabbaru* with Hebrew כָּבַר = "to bind together," "to plait," "to intertwine." The nominal forms כֶּבֶר = "sieve," and כְּבִיר = "something netted" are suggestive, though *kabbaru* = "very large" would convey the same idea when qualifying ^{ti-me} "weaving," or "woven material." See *Proceedings of the Society of Biblical Archaeology*, Jan. 1916, p. 29, line 11, for what may be read ^{qanû}ti-mu.

⁴ The primary meaning of the sign KIL is "enclosure," as the form of the sign indicates. It is difficult to determine whether *ta* should be read with KIL or a preceding sign which is illegible. If KIL is to be read as a separate ideogram, it probably refers to some sacred compound of the deities Ušur-amâtsu and Ashka'ti.

⁵ The correct meaning of ^{is}U-ZU is not easy to determine. M 7263 gives ^{qanû}ušu as a value of the DI sign. Barton in OBW, No. 415:4, translates the expression as "a kind of reed." As ZU also has the value ŠU, ^{is}U-ZU may be read ^{is}û-šû, but this reading is too precarious to form the basis of a final conclusion. Cp. ^{šamezizu}, HWB p. 36.

⁶ There are few occurrences of the word *turru*. See MA p. 1189. In the building inscriptions of Nebuchadrezzar occur the following passages: NKI 86:13, *i-na tu-ur-ri e-li-i ša abulli* ^dIš-ta-ar, "at the upper *turru* of the Ishtar gate." NKI 188:33,34, *iš-tu si-ip-pi i-mi-it-ti ša abulli* ^dIš-ta-ar a-di tu-ur-ri *ša-ap-li-i ša Ni-mi-it-ti-dEn-lil, "from the right threshold of the Ishtar gate up to the lower *turru* of Ni-mitti-Enlil". In the latter case Langdon translates "bastion," and in his glossary he has *turru* = Turm, or "tower." The word may be connected with the root תָּוַר, in which case it would refer to something curving in the form of a circle. Nbk 134:5,14,17 furnishes the expressions *bâb tu-ru* and *tu-ru bâbî*. As TU has the value *târu*, it may be that *tu-ru* should be read *turru(-ru)*. The translation "walls, or towers of the gates" for *tur-ri-e ša bâbâti*^{me} may be approximately correct. It is not unlikely that the reference is to some kind of wicker or wattle work.*

No. 228. MONEY PAID FOR VARIOUS ARTICLES.

As an itemized statement of various transactions, this document gives a glimpse of the commercial and industrial activities of the time. It may be a compilation from smaller documents.

	5 <i>šiqil kaspi ina kaspi ša ir-bi</i>	5 shekels of silver of the silver of the income
	<i>a-na riqqê^{zun} ša bît mRab-ba-ni-e</i>	for the wood of the house of Rab-bâni;
	2 1/2 <i>šiqle a-na i^sdalâti^{mes}</i>	2 1/2 shekels for the doors
	<i>ša bît hⁱšparê^{mes} napharu 7 1/2</i>	of the weavers' house; Total, 7 1/2
	<i>šiqil kaspi</i>	shekels of silver,
5	<i>a-na m^aNabû-šum-lîšir apil-šu ša</i>	to Nabû-shum-lîšir, the son of
	<i>m^aNabû-mukîn-zêr u mGi-mil-lu</i>	Nabû-mukîn-zêr, and Gimillu,
	<i>apil m^aArdi-ia na-dîn</i>	the son of Ardîa, are given.
	1 1/2 <i>šiqil kurummatê^{zun} -šu ša</i>	1 1/2 shekels, his food of
	<i>ar^{ah} Arašsamnu</i>	the month Marchesvan,
	<i>mZêri-ia apil m^aAlê^{mes} ša-a</i>	Zêriâ, the son of Alê-šâ;
10	1/2 <i>šiglu a-na 5/6 ma-na anaki</i>	1/2 shekel for 5/6 mina of lead
	<i>a-na m^aLib-lu^t hⁿnappa^{hi} na-dîn</i>	to Liblû ^t , the blacksmith, is given.
	1 <i>šiglu a-na m^aBalât-su apil m^aArdi-^aNabû</i>	1 shekel to Balâtsu, the son of Ardi-Nabû,
	<i>u h^sâbê^{me} ša it-ti-šu a-na pâni h^satammi</i>	and the soldiers, who with him to the presence
	<i>il-lik na-dîn</i>	of the administrator went, is given.
15	<i>ar^{ah} Arašsamnu ûmu 25^{kam}</i>	The 25th day of Marchesvan
	<i>m^aNabû-kudurri-ušur šar Bâbili^{ki}</i>	of Nebuchadrezzar, king of Babylon.

No. 379. ITEMIZED STATEMENT OF EXPENDITURES.

Additional phases of Babylonian life are presented in this document. The temple was interested in all the activities of society, as is indicated by the varied entries in this record.

	2 <i>šiqle 2-ta qâtâ^{me} a-na 1 gur 1 pi</i>	2 shekels and two-thirds for 1 kor, 1 pi,
	24 <i>qa ŠE-BAR</i>	24 qa of barley
	<i>a-na qîmi ša-lam bîti a-na m^aŠamaš-</i>	for flour <i>šalam bîti</i> ¹ to Shamash-
	<i>aḥ-iddin</i>	aḥ-iddin;
	1 <i>šiglu a-na 2 pi 18 qa ŠE-BAR a-na</i>	1 shekel for 2 pi, 18 qa of barley for
	<i>ki-is-sa-ti alpê^{me}</i>	the fodder of the oxen
	<i>ša i^stal-la-ak-ti² a-na mZêri-ia apil</i>	of the road to Zêriâ, the son of
	<i>m^aNa-na-a-aḥ-iddin</i>	Nanâ-aḥ-iddin (are given).
5	2 <i>šiqle a-na 1 gur ŠE-BAR ina</i>	2 shekels for 1 kor of barley out of the
	<i>kurummatê^{zun} me ša hⁱqi-i-pi</i>	maintenance of the guardian

¹ For other occurrences of the phrase *šalam bîti* see 198:6; 203:6; 379:2. *Šulmu(DI-mu) bîti* occurs in 12:2, while *ša-la-mu bîti ša^a Adad* occurs in *Nbn* 318:5. Cf. also *Nbn* 641:4; 767:2; *Cyr.* 229:3; and *REN* 189:2; 192:2. The word *šalmu*, construct, *šalam*, means "health," "prosperity," "safety." It is evident that in the contexts just quoted it is used in the sense of some provision for the good condition or complete furnishing of a house.

² *i^stal-la-ak-ti* is an unusual expression on account of the determinative for wood. *Tallaktu*, from *alâku*, = "walk," "step," "road," "entrance." It is possible that it may refer to something like a corduroy road, or a bridge-like structure through a marsh. Analogy with French *chemin de fer* and German *Eisenbahn* suggests the possibility of wooden tracks for carts drawn by oxen.

<i>ina maš-šar-ti ša ^hbappirê^{me} u</i>	from the <i>maššartu</i> ¹ of the brewers and
<i>^hmulatimmi^{me}</i>	the bakers;
<i>1 šiglu a-na 2 pi 18 qa ŠE-BAR ša</i>	1 shekel for 2 <i>pi</i> , 18 <i>qa</i> of the barley of
<i>kurummatt^{zun} ša ^mItti-ilâni^{me-ia}</i>	the maintenance of Itti-ilâniâ,
<i>^hnaggar ⁱelippê^{me} ^hagarru</i>	the ship-carpenter, the hired laborer;
<i>1 šiglu a-na 2 pi 18 qa a-na ki-is-sa-tu</i>	1 shekel for 2 <i>pi</i> , 18 <i>qa</i> for the provender
<i>ša iššurâti^{zun}</i>	of fowls,
10 <i>^{mā}Innina-ri-šu-u-a</i>	Innina-rišûa (received).
<i>arab^hNisannu ûmu 15^{kam}šattu 10^{kam}^{mā}Nabû-nâ'id</i>	The 15th of Nisan, the 10th year of
<i>šar Bâbili^{ki}</i>	Nabonidus, king of Babylon.

No. 276. STIPULATION THAT NO COMPLAINT SHALL BE MADE ABOUT A DEBT.

Babylonian law was very exact and all contracts were drawn up with great care so as to avoid all possible future litigation. The document that follows is an example of this.

<i>1 pi ŠE-BAR ša ^{mā}Bêl-nâ'id</i>	1 <i>pi</i> of barley belonging to Bêl-nâ'id,
<i>apil-šu ša ^{mā}Bânîtum(-tum)-êreš</i>	the son of Bânîtum-êresh,
<i>ina muḫ-ḫi ^mIna-qât-^aNabû-ša-kin</i>	to be paid by Ina-qât-Nabû-shâkin
<i>^hqal-la ša [^m]A-ga-a-ga-šu</i>	the slave of Agâgashu,
5 <i>ina arab^hAyaru i-nam-dîn</i>	in the month Iyyar he shall pay.
<i>^mIna-qât-^aNabû-ša-kin</i>	Ina-qât-Nabû-shâkin
<i>it-ti ^{mā}Šamaš-iddin</i>	with Shamash-iddin,
<i>^rMu-še-zib-ti</i>	Mushêzibti,
<i>u ^rBa-bu-nu a-na eli</i>	and Babunu concerning
10 <i>ra-šu-tu-šu ul i-dîb-bu-ub</i>	his claim shall not go to law.
<i>^hmukinnu ^mKi-dîn-^aMarduk apil-šu</i>	Witness: Kidin-Marduk, the son
<i>ša ^{mā}Nabû-šum-ukîn ^hdupšarru ^{mā}Anum-</i>	of Nabû-shum-ukîn. Scribe: Anum-
<i>ah-iddin</i>	ah-iddin,
<i>apil-šu ša ^mIm-bi-ia Uruk^{ki}</i>	the son of Imbîa. Erech,
<i>arab^hArahsamnu ûmu 17^{kam}šattu 16^{kam}</i>	the 17th day of Marchesvan, the 16th year
15 <i>^aNabû-nâ'id šar Bâbili^{ki}</i>	of Nabonidus, king of Babylon.

No. 17. RECORD OF INTEREST TO BE PAID.

Usury was a common practice of the Babylonian business world and the rate of interest for each transaction was fixed by documents such as the following.

<i>15 šiqil kaspi ša ^{mā}Nabû-zêr-lîšir</i>	15 shekels of silver of Nabû-zêr-lîshir,
<i>apil-šu ša ^{mā}Na-dîn ina muḫ-ḫi ^{mā}Marduk-</i>	the son of Nâdin, to be paid by Marduk-
<i>šum-iddin</i>	shum-iddin,

¹ The exact meaning of *maššartu* is still uncertain. It seems to refer to a monthly stipend for temple officials.

	<i>apil-šu ša</i> ^{ma} <i>Marduk-êriba a-di</i> ^{arah} <i>Addaru</i>	the son of Marduk-êriba. Up to Adar
	<i>hu-bu-li ul-tu</i> ^{arah} ¹	the interest from the month ¹
5	<i>ina muh-ḫi 1 ma-ni-e 8 siglu kaspi</i>	upon 1 mina 8 shekels of silver
	<i>ina muh-ḫi-šu i-rab-bi</i>	upon it shall increase.
	^{hu} <i>mu-kin-nu</i> ^{ma} <i>Nabû-êtir apil-šu ša</i>	Witnesses: Nabû-êtir, the son of
	^{ma} <i>Nâ'id-^aMarduk</i>	Nâ'id-Marduk,
	^{ma} <i>Nabû-šum-ukîn apil-šu ša</i> ^{ma} <i>Nad-nâ-a</i>	Nabû-shum-ukîn, the son of Nadnâ,
10	<i>ù</i> ^{hu} <i>dupšarru</i> ^{ma} <i>Ešê-êtir</i>	and the scribe, Eshê-êtir
	<i>apil-šu ša</i> ^{ma} <i>Nabû-šum-ishkun(-un)</i>	the son of Nabû-shum-ishkun.
	<i>Uruk</i> ^{ki} ^{arah} <i>Kislimu</i>	Erech, the 16th day of
	<i>ûmu 16</i> ^{kam} <i>šattu 6</i> ^{kam}	Kislev, the 6th year
	^{ma} <i>Nabû-kudurri-ušur.</i>	of Nebuchadrezzar.

No. 268. MONEY PAID FOR DIGGING A CANAL.

Babylonia was supplied with a network of irrigation canals. It is likely that new canals were continually being dug and old ones cleared of sediment or repaired after the bursting of a dyke. Special laborers were hired for this ditch work.

	<i>3 1/2 šiqil kaspi a-na ḫi-ru-tu</i>	3 1/2 shekels of silver for the excavation of
	<i>nâri ša ina abulli</i> ^a <i>Adad</i>	the canal which is at the great gate Adad;
	^{ma} <i>Ba-ni-ia</i> ^{ma} <i>Sin-ušallim</i>	Bânîa, Sin-ushallim,
	^{ma} <i>Marduk-nâsir u</i> ^{ma} <i>Nabû-šarr-a-ni</i>	Marduk-nâsir and Nabû-sharrani,
5	^{hu} <i>agarrâtume 110 ammatu</i>	hired laborers, 110 yards
	<i>i-ḫi-ir-ru-ú</i>	shall excavate.
	<i>1 1/2 šiqilê ba-ab-ti</i>	1 1/2 shekels, the balance (of)
	<i>4 1/2 šiqilê a-na</i> ^{hu} <i>agarrâtume</i>	4 1/2 shekels for the hired laborers,
	<i>ša nâra ina abulli</i> ^a <i>Adad</i>	who the canal at the great gate Adad
10	<i>i-ḫi-ir-ru-ú</i> ^{ma} <i>Zêri-ia</i>	shall excavate, Zêria,
	<i>apil</i> ^{ma} <i>Na-na-a-aḫ-iddin</i>	the son of Nanâ-aḫ-iddin, (received).
	^{arah} <i>Šabātu ûmu 22</i> ^{kam} <i>šattu 7</i> ^{kam}	The 22nd day of Shabaṭ, the 7th year
	^a <i>Nabû-nâ'id šar Bâbili</i> ^{ki}	of Nabonidus, king of Babylon.

No. 408. REPORT OF HARVEST MONEY AND HIRE OF LABORERS.

The temple had vast land holdings and many laborers were required to harvest the products of fields, gardens and groves. This document indicates that there were gangs of 100 men under the direction of overseers.

<i>1/2 ma-na 5 šiqil kaspi ri-ḫi-it</i>	1/2 mina, 5 shekels of silver, the balance
<i>ebûri-šu-nu</i>	of their field produce

¹ The common rate of interest is indicated by the following oft-repeated statement in Babylonian contracts, *ša arḫi ina muḫḫi 1 manê 1 šiqil kaspi ina muḫḫišu irabbi*, "monthly upon 1 mina 1 shekel upon it shall increase." The Babylonian mina contained 60 shekels. A monthly increase of 1 shekel would mean a yearly increase of 12 shekels, or 20%. It is likely that the name of the month Sivan should be restored in the above document. This would mean an interest of 8 shekels for 8 months, if Sivan and Adar are not to be counted in making the computation. If they are to be included, the interest would be 8 shekels for 10 months, a little below the standard rate.

<i>ša šattu 11^{kam} 1/3 3 šiqil kaspi</i>	of the 11th year; 1/3 [mina], 3 shekels of silver
<i>ina kurummatê^{zun} -šu-nu</i>	out of their maintenance;
<i>naph̄aru 58 šiqil kaspi a-na m^aIn-nin-</i>	total 58 shekels of silver to Innin-
<i>ahê^{me}-iddin</i>	ahê-iddin
<i>u m^aIn-nin-ni-šum-ušur h̄rab 100^{meš} na-din</i>	and Inninni-shum-ušur, chiefs of 100, are given.
5 <i>5 šiqilê a-na i-di ša 5 h̄agarrûtu^{me}</i>	5 shekels for the hire of 5 laborers,
<i>ša ti-du a-na eli i⁹ša-ki-il-lu</i>	who <i>ṭidu</i> ¹ to the <i>šakillu</i> ² trees
<i>i-zab-bi-lu a-na m^aNa-na-a-ah̄-iddin</i>	carry, to Nanâ-ah̄-iddin,
<i>apil-šu ša m^aArdi- d^aNabû na-din</i>	the son of Ardi-Nabû, are given.
<i>aro^hDu'ûzu ûmu 2^{kam}šattu 10^{kam} d^aNabû-nâ'id</i>	The 2nd day of Tammuz, the 10th year of
10 <i>šar Bâbilî^{ki}</i>	Nabonidus, king of Babylon.

No. 269. RECORD OF THE PRICE OF A HORSE.

The horse was used in chariots and wagons. There are also references to riding horses. In this record a partial payment is made for a horse and provision made for the payment of the balance three months later.

<i>2 ma-na kaspi ina 3 5/6 ma-na</i>	2 minas of silver of 3 5/6 minas
<i>kaspi šîmu ištên(-en) sîsi</i>	of silver, the price of one horse
<i>ru-uh̄-hu ina sîsê^{meš}</i>	<i>ru^hhu</i> ³ among horses,
<i>ša ina qât m^aŠum ukîn</i>	which from Šum-ukîn,
5 <i>apil m^aBêl-zêr ab-ku-nu</i>	the son of Bêl-zêr, are brought,
<i>m^aBa-zu-zu apil m^aŠamaš-uballit(-it)</i>	Bazuzu, the son of Shamash-uballit,
<i>u m^aIlu-gil-la-a-a</i>	and Ilugillâ,
<i>apil m^aBa-ia-tu</i>	the son of Balâtu,
<i>maḥ-ru ri-e-ḥi</i>	received. The balance,
10 <i>1 5/6 ma-na kaspi ina pa-ni-šu-nu</i>	1 5/6 minas of silver at their disposal,
<i>ina ara^hKislimu i-nam-din</i>	in the month Kislev he shall pay.
<i>ara^hUlûlu ûmu 4^{kam} šattu 8^{kam}</i>	The 4th day of Elul, the 8th year of
<i>d^aNabû-nâ'id šar Bâbilî^{ki}</i>	Nabonidus, king of Babylon.

No. 206. FOOD GIVEN TO WORKMEN.

Labor was remunerated with food as well as with money. This record shows that a man and his son received one standard measure of dates as their sustenance for a month.

<i>1 gur suluppi kurummat-su-nu</i>	1 kor of dates, their maintenance,
<i>ša ul-tu ûmu 25^{kam} ša ara^hNisannu</i>	which from the 25th day of Nisan,

¹ See *gadû*, *MA* p. 908, for equation *IM-TIK* = *qadûtum* = *ṭidu*. Cf. *Br.* 8401. The meaning of *qadû*, *qadûtu* is "clay jar," "earthen vessel." *HWB* p. 581 connects *ṭi-du* with *ṭiṭum*, the latter having the meaning "clay," "loam." It may be that *ṭidu* should be translated "loam," carried to the *šakillu* trees for the purpose of enriching the soil.

² See *MA* p. 1026 for the term *šakillu* used as the name of a tree.

³ *Nbk* 132:19 contains a reference to *alpu ru-uh̄-hu-ti*. It is difficult to determine the meaning with certainty.

šattu 39^{kam} a-di ūmu 25^{kam}
 ša ^{arah}Ayaru ^mDan-nu-^aNergal
 5 ^hka-šir¹ ū mārū-šu
 ša ^{qanā}sil-li tab-ba-na-a-ta²
 a-na Bābili^{ki} iṣ-šu-ū
 it-ta-šu-ū
^{arah}Nisannu ūmu 25^{kam} šattu 39^{kam}
 10 ^aNabû-kudurri-uṣur šar Bābili^{ki}

the 39th year, to the 25th day
 of Iyyar, Dannu ^aNergal,
 the binder, and his son,
 who reed basket-work
 to Babylon brought,
 received.
 The 25th day of Nisan, the 39th year
 of Nebuchadrezzar, king of Babylon.

No. 181. EXPENDITURE OF MONEY FOR VARIOUS PURPOSES.

This itemized statement indicates that a record was kept of the tasks performed by laborers and the money paid to them.

1 1/2 šiqil kaspi kurummatê^{un}-šu ša
^{arah}Tebêtu
^mArdi-ia apil ^mŠû-la-a iṣṣi(GIŠ)
 3 1/2 šiqil kaspi ri-ḫi-ti
 kurummatê^{un} ša 11 šâbê^{meš} ša a-na
 5 eli kupri šap-ru
^mIna-ešî-êtir apil-šu
 ša ^{ma}Na-na-a-aḫ-iddin iṣṣi(GIŠ)
 1 šiqil ^{ma}Nabû-nâdin-aḫi
 ša ana eli qanâti^{me} šap-ru
 10 ^{arah}Tebêtu ūmu 16^{kam} šattu 24^{kam}
^aNabû-kudurri-uṣur
 šar Bābili^{ki}

1 1/2 shekels of silver, his maintenance of
 the month Tebet,
 Ardîa, the son of Shulâ, received.
 3 1/2 shekels of silver, the balance
 of the maintenance of 11 soldiers who for
 asphalt are sent,
 Ina-eshî-êtir, the son
 of Nanâ-aḫ-iddin, received.
 1 shekel, Nabû-nâdin-aḫi,
 who for reeds is sent, (received).
 The 16th day of Tebet, the 24th year
 of Nebuchadrezzar,
 king of Babylon.

No. 184. MONEY RECEIVED FOR MEN WHO PERFORMED SERVICE FOR THE KING.

Messengers and porters were in the constant employ of the temple. This document refers to three men who were paid for delivering something to the king.

19 šiqil kaspi ina 50 šiqil kaspi
 ša ^{arah}Du'ûzu šattu 22^{kam}
 a-na ^{ma}Na-na-a-aḫ-iddin
 apil ^mAr-rab ^mAmêl-^aNa-na-a
 5 apil ^mBalât-su u ^mAmêl-^aNa-na-a
 apil ^mAḫ-DAGAL-qar ša
 ri-ḫa-a-ta³ a-na šarri
 iṣ-šu-ū nadna(-na)
 a-na makkuri mahrû(-ru)
^{arah}Tiṣrîtu ūmu 10^{kam} šattu 22^{kam}
^aNabû-kudurri-uṣur šar Bābili^{ki}

19 shekels of silver of 50 shekels of sil-
 ver, which in the month Tammuz, the 22nd year,
 for Nanâ-aḫ-iddin,
 the son of Arrab, Amêl-Nanâ,
 the son of Balât-su, and Amêl-Nanâ,
 the son of Aḫ-DAGAL-qar, who
 riḫâta to the king
 brought, are given,
 for the treasury are received.
 The 10th day of Tishri, the 22nd year
 of Nebuchadrezzar, king of Babylon.

¹ ^hka-šir, from kašâru (qašâru) = "to tie," "to bind," seems in this context to be related to the work of basket making.

² With tab-ba-na-a-ta compare tab-ni-ti, 179:3. The meaning of Hebrew תְּבִיטָה is "construction," "model," "form," "resemblance."

³ See note 3, p. 20.

No. 168. LIST OF SOLDIERS.

This document makes it apparent that soldiers were apportioned to certain persons who needed them. At any rate a record was kept of the soldiers belonging to an individual.

<i>ma</i> Na-na-a-karâbi <i>apil</i> -šu ša	Nanâ-karâbi, the son of
<i>m</i> Šû-zu-bu <i>apil</i> <i>ma</i> Na-na-a-aḥ-iddin	Shûzubu, son of Nanâ-aḥ-iddin,
<i>m</i> Šum-ušur <i>apil</i> <i>ma</i> In-nin-zêr-ibni	Shum-ušur, the son of Innin-zêr-ibni,
<i>m</i> Kal-ba-a <i>apil</i> <i>m</i> Amêl- <i>a</i> Na-na-a	Kalbâ, the son of Amêl-Nanâ,
5 <i>m</i> Amêl- <i>a</i> Na-na-a <i>m</i> Ta-qîš- <i>a</i> Gula	Amêl-Nanâ, Taqîsh-Gula,
<i>napḫaru</i> 5 šâbê ^{meš}	total, 5 soldiers
ša <i>ma</i> Na-na-a-karâbi	of Nanâ-karâbi,
<i>apil</i> <i>m</i> Tâb-šar	the son of Tâb-šar
<i>arah</i> Kislimu ūmu 17 ^{kam} šattu 32 ^{kam}	The 17th day of Kislev, the 32nd year
10 <i>a</i> Nabû-kudurri-ušur šar Bâbili ^{ki}	of Nebuchadrezzar, king of Babylon.

No. 205. RECORD CONCERNING THREE TABLETS.

The statements in this document indicate that a record was kept of the clay tablets or contracts which were drawn up for different individuals. The temple scribes who were skilful in writing the cuneiform language were doubtless in great demand when documents or letters had to be prepared. Such a list as is here given may have been simply for the tabulation of the documentary output on a certain day.

1 <i>duppu ina pâni</i> <i>ma</i> Šamaš-šum-iddin	1 tablet at the disposal of Shamash-shum-iddin,
<i>apil</i> <i>ma</i> Nabû-balât-su-iqbi	the son of Nabû-balâtsu-iqbi,
1 <i>duppu ina pâni</i> <i>ma</i> Nabû-êtir <i>apil</i>	1 tablet at the disposal of Nabû-êtir, the son
<i>ma</i> Êa-iddin	of Êa-iddin,
1 <i>duppu ina pâni</i> <i>m</i> Ardi- <i>a</i> Bêl	1 tablet at the disposal of Ardi-Bêl,
<i>apil</i> <i>ma</i> Šamaš-iddin	the son of Shamash-iddin.
5 <i>arah</i> Tišritu ūmu 5 ^{kam}	The 5th day of Tishri,
šattu 12 ^{kam}	the 12th year
<i>a</i> Nabû-kudurri-ušur	of Nebuchadrezzar,
šar Bâbili ^{ki}	king of Babylon.

No. 338. MONEY PAID FOR THE HIRE OF LABORERS.

Exactness in Babylonian temple accounts is indicated in this document. An official record had to be made of the sources of the money paid to laborers, in this case, gate revenue and the price of two oxen. For other references to gate revenue, or toll money, see Nos. 273, 288, 309, 315, 356, 359, 360, 384 and 404.

44 šiqil kaspi a-di 19 šiqlē mah-ru-ū	44 shekels of silver, including 19 former shekels,
ša ultu ūmu 10 ^{kam} ša <i>arah</i> Ulûlu 2 ^{kam}	which from the 10th day of second Elul

	<i>a-di ûmu 29^{kam} ša araḥ Ulûlu 2^{kam}</i>	to the 29th day of second Elul
	<i>a-na qu-up-pu ša bâbi i-ru-bu</i>	in the box of the gate entered;
5	<i>6 šiqil kaspi ša ina šîmi 2 alpi-i</i> <i>ardâni^{me}</i>	6 shekels of silver, which out of the price of two work oxen
	<i>ina qât ^mŠa-^aNabû-i-šal-lim na-ša-a</i>	from Sha-Nabû-ishallim are brought;
	<i>a-na i-di ša ^hagarrâtu^{me}</i>	for the hire of workmen
	<i>a-na ^mÛ-qu-pu</i>	to Uqupu
	<i>u ^maNa-na-a-aḥ-iddin na-din</i>	and Nanâ-aḥ-iddin are given.
10	<i>araḥ Ulûlu 2^{kam} ûmu 29^{kam}</i>	The 29th day of second Elul,
	<i>šattu 10^{kam} ^aNabû-nâ'id šar Bâbili^{ki}</i>	the 10th year of Nabonidus, king of Babylon.

No. 384. SHIP AND GATE RECEIPTS.

Ships and boats also contributed to the revenue of Babylonian temples. This probably came from the payment of fare or freight. It is interesting that ship and gate receipts are mentioned together in this document. For other references to ship receipts see Nos. 298 and 404. Ship revenue consisted of gold as well as silver.

	<i>1 1/2 ma-na kaspi 1 šiqu ribātu(-tu)</i>	1 1/2 minas of silver, 1 shekel and a quarter
	<i>ḥurâši ir-bi ša ⁱelippi</i>	of gold, the income of the ship
	<i>ša ^{subât}ḥusîti</i>	of the temple vestment;
	<i>1/2 ma-na 5 šiqil kaspi ir-bi</i>	1/2 mina 5 shekels of silver, the income
5	<i>ša qu-up-pi-e ša bâbi</i>	of the box of the gate.
	<i>araḥ Šabātu ûmu 25^{kam}</i>	The 25th day of Shabat,
	<i>šattu 5^{kam} ^aNabû-nâ'id</i>	the 5th year of Nabonidus,
	<i>šar Bâbili^{ki}</i>	king of Babylon.

No. 71. RECEIPT FOR THREE IRON SICKLES.

The value of this text is the clue it gives to the meaning of *NIG-GAL-LA*, when used in the sense of an iron instrument.

	<i>3 NIG-GAL-LA¹ parzilli</i>	3 sickles of iron
	<i>a-na e-ši-du</i>	for the harvesting
	<i>ša šam-mu ina pâni</i>	of grass [are] at the disposal of
	<i>^mRî-mut</i>	Rîmût,
5	<i>^hMU ša KIL alpi</i>	the servant of the ox enclosure.
	<i>araḥ Addaru ûmu 25^{kam}</i>	The 25th day of Adar,
	<i>šattu 36^{kam}</i>	the 36th year
	<i>^aNabû-kudurri-ušur</i>	of Nebuchadrezzar,
	<i>šar Bâbili^{ki}</i>	king of Babylon.

¹ Various suggestions have been made as to the meaning of *NIG-GAL-LA* in the sense of a metal implement. See ZK II p. 325 and p. 414. As an instrument for harvesting grass it seems to be connected with Hebrew מַגֵּל, Arabic مِجَل, Syriac ܡܝܓܠ = "sickle." The Semitic root מַגֵּל may be borrowed from Sumerian.

No. 350. PAYMENT OF SHIP LABORERS.

This document evidently refers to men on the bank of a stream pulling a ship or boat by means of a rope.

15 šiqil kaspi a-na ^hagarrîtu^{me}
 ša ^{is}elippê^{mes} a-na Sip-par
 i-sad-da-du ^mU-ba-ru
 û ^{ma}Šamaš-zêr-ibni
 5 it-ta-šu-û
 ara^h Ayaru ûmu 25^{kom} šattu 11^{kam}
^aNabû-nâ'id šar Bâbilî^{ki}

15 shekels of silver for the hired laborers,
 who the ships to Sippar
 draw, Ubaru
 and Shamash-zêr-ibni
 received.

The 23rd day of Iyyar, the 11th year
 of Nabonidus, king of Babylon.

No. 154. RECEIPT FOR TWO COATS OF MAIL AND SESAME.

This document is interesting because it shows that protective garments and food were furnished to those who took care of fowls under the direction of the chief caretaker. The element of danger in the work intimates that it was carried on in some district outside the city.

2 ^{subât}sîr-a-am^{me}
 12 qa šamaššammi ^mEšî-êtir
 [apil^m] Li-ku-nu u ^mRi-mut
 apil ^{ma}Nabû-šum-ukîn
 5 ša a-na ^mTâb-šar-^aInnina
^hrê'û iṣ-sur
 a-na rê'û-û-tu
 na-dan it-ta-šu-û
 ara^h Ayaru ûmu 17^{kam}
 10 šattu 39^{kam}
^aNabû-kudurri-uṣur
 šar Bâbilî^{ki}

2 coats of mail,
 12 qa of sesame Eshî-êtir,
 the son of Likunu, and Rimût,
 the son of Nabû-shum-ukîn,
 who to Tâb-shar-Innina,
 the keeper of fowls,
 for the work of tending (fowls)
 are given, received.
 The 17th day of Iyyar,
 the 39th year
 of Nebuchadrezzar,
 king of Babylon.

No. 294. DONKEY AND FLOUR FURNISHED FOR A JOURNEY.

A glimpse is given in this record of a man about to travel to a distant part of the country. Money is advanced to pay for his means of transportation and his sustenance on the journey.

50 šiqil kaspi a-na
 1 imêri alakti(A-GUB-BA)¹
 û a-na qîmi(ZID-DA)-šu
 a-na ^{ma}Nabû-mušêtiq-urra
 5 apil ^{ma}Istar-na-din-aḫi

50 shekels of silver for
 1 road donkey
 and his flour
 to Nabû-mushêtiq-urra,
 the son of Ishtar-nâdin-aḫi,

¹ Cf. Br 11494. The sign BA simply represents the overhanging vowel of A-GUBA.

ša a-na ^{mât}Te-ma-a¹

šap-ra na-din

arak Addaru ūmu 5^{kam} šattu 5^{kam}

^aNabû-nâ'id šar Bâbili^{ki}

who to the land of Temâ

is sent, are given.

The 5th day of Adar, the 5th year
of Nabonidus, king of Babylon.

¹ Cf. REN 134:4,5. Delitzsch in *Wo lag das Paradies?* p. 301 f, discusses ^{ât}Te-ma-a-a and connects it with תַּמָּא, Jeremiah 25:23, Job 6:19, and تَمَّاء, a city in Arabia southeast of Petra, of known importance as early as 500 B. C. Consult Hastings, *Dictionary of the Bible*, Vol. IV. p. 694, and Hogarth's *The Penetration of Arabia*, p. 280 ff. That Temâ, or Teimâ, was "on the old route from the Gulf of Akabah to the Persian Gulf" and "a dividing point of roads from Petra to Gerra (on the Persian Gulf) in the east and Sheba in the south," indicates that it was an important stopping place for caravans. It is called *Θαίμα* on Ptolemy's map of Arabia Felix. For a map showing the land surface features of Arabia see at the close of Hogarth's *The Penetration of Arabia*. The line of oases, within easy reach of one another, stretching from the Euphrates river to Teimâ, should be noted. An exceedingly interesting indication of the ancient culture of Teimâ is a monument known as the Teimâ Stone. See Cooke's *North Semitic Inscriptions*, p. 195 ff. The script is that of "the early part of the middle period of Aramaic writing," and the contents deal with the introduction of the worship of a foreign deity. Cooke says, p. 197, "Caravans (Job 6:19) on their way to Egypt or Assyria halted here; and the influence of commerce with these two countries is evident in this stone: the name of the priest's father is Egyptian, the figures of the god and his minister are Assyrian." For a photograph of the stone see Hogarth's *The Penetration of Arabia*, opposite p. 282.

In the Chronicle of Cyrus concerning the reign of Nabonidus and the fall of Babylon it is recorded that Nabonidus was in ^{ât}Te-ma-a in the 7th, 9th, 10th and 11th years of his reign, while the son of the king (i. e., Belshazzar), the princes and soldiers were in ^{mât}Akkadu. See *Transactions of the Society of Biblical Archaeology*, Vol. VII, p. 156 ff. Pinches, *ibid.* p. 171, connects ^{ât}Te-ma-a with *Te-ek^{ki} ša ki-ir-ba Bâbili^{ki}* and *Tu-ma^{ki}* shown on a map of Babylon, *ibid.* p. 152. Aside from the difficulty of equating ^{ât}Te-ma-a with *Te-ek^{ki}*, and *Tu-ma^{ki}* it is stated in the chronicle that the king did not go to Babylon, thus intimating that he was at a place outside the city. Furthermore, the statement that the king was in ^{ât}Te-ma-a is followed by the counterstatement that the son of the king was in ^{mât}Akkadu, i. e., the country of Akkad, which included the city of Babylon. These statements can best be harmonized by the inference that the king was not in Akkad and that ^{ât}Te-ma-a must be sought without the bounds of that country. Cf. Tiele, *Babylonisch-Assyrische Geschichte*, Part 1, p. 470; and BA Vol. 2, pp. 236 f.

Additional proof is furnished by the fact that when the king's mother died in the 9th year of his reign, one of the years when he was in ^{ât}Te-ma-a, he is not mentioned as taking part in the mourning which was observed in Akkad. Another link in the chain of evidence is REN 134, dated in the 10th year of Nabonidus, when he was in ^{ât}Te-ma-a, referring to the food of the king as having been taken to ^{mât}Te-ma-a. The term ^{mât}Te-ma-a cannot refer to a district in Babylon. Two royal leases of land are contained in REN. No. 11, dated in the 1st year of Nabonidus, was obtained from the king himself, while No. 150, dated in the 11th year of Nabonidus, when he was at ^{ât}Te-ma-a, was obtained from Belshazzar who is mentioned by name. That ^{ât}Te-ma-a and ^{mât}Te-ma-a refer to the Arabian city Teimâ and its environs can hardly be doubted. III Rawlinson, *The Cuneiform Inscriptions of Western Asia*, 10 No. 2, associates ^{ât}Te-ma-a-a with [^{ât}]Ma-as-'a-a-a and ^{ât}Sa-ba-'a-a-a. Cf. *Keilinschriftliche Bibliothek*, Band II, p. 20 line 53. *Genesis* 25:13—15 gives the names of the sons of Ishmael, and the list includes *Massâ* and *Temâ*. The ^{ât}Sa-ba-'a-a-a may well be the Sabeans of *Job* 1:15. Cf. Delitzsch *Wo lag das Paradies?* p. 303. *Isaiah* 21:13—14 presents an interesting view of the position of Teimâ as a prosperous city in the desert of Arabia. The term תַּמָּא נָאִיד is equivalent to ^{mât}Te-ma-a.

These facts indicate a hitherto unsuspected condition of affairs during the reign of Nabonidus, the last king of the Neo-Babylonian Empire. If Nabonidus spent much of his time at Teimâ in Arabia, it is quite possible that the northern and central sections of Arabia were under his rule. In approximate distances Teimâ is 250 miles southeast of Petra, 200 miles northwest of Medina, and 150 miles from the Red Sea. It may have been the political center from which Nabonidus governed his Arabian province, while Belshazzar looked after affairs in Akkad. All this corroborates and gives added significance to the position occupied by Belshazzar as an energetic and masterful crown prince. The most interesting revelation, however, is the fact that Arabia was intimately connected with Babylonia in the 6th century B. C.

No. 401. RECEIPT FOR FLOUR GIVEN TO SERVANTS CONSECRATED TO THE GOD BÊL.

The *širkê*, i. e., consecrated servants of Bêl referred to in this document, were menials of the temple of that deity. They were detailed for a certain work, in return for the performance of which they received flour as food.

30 *qa gi-mu ša a-na*
hširkê (PA-KAB-DU^{me}) ša aBêl
ša a-na eli alpê^{me}
šap-ru-nu id-di-nu
 5 *mZer-bi-bi mahir(-ir)*
arahTebêtu ûmu 8^{kam}
šattu 9^{kam} aNabû-nâ'id
šar Bâbili^{ki}

30 *qa* of flour which to
 the consecrated servants of Bêl,
 who for oxen
 are sent, they gave,
 Zerbibi received.
 The 8th day of Tebet,
 the 9th year of Nabonidus,
 king of Babylon.

No. 161. GARMENT GIVEN TO A CONSECRATED SERVANT.

This record shows that the class of temple servants known as the *širkûtu*, referred to in the preceding document, received clothing as well as food.

1 *subât KUR-RA*
ša a-na 8 ma-na šipâtê^{zun}
na-ša[?]
a-na mBêl-e-teru
 5 *hšir-ki na-din*
arahTebêtu ûmu 9^{kam}
šattu 36^{kam}
aNabû-kudurri-ušur
šar Bâbili^{ki}

1 *KUR-RA* garment,
 which for 8 minas of wool
 is brought,
 to Bêl-êteru,
 the consecrated servant, is given.
 The 9th day of Tebet,
 the 36th year
 of Nebuchadrezzar,
 king of Babylon.

No. 361. DEDICATION OF AN INDIVIDUAL AS A CONSECRATED SERVANT OF ISHTAR.

A tablet in the Yale Babylonian Collection, *REN* 116, refers to two records of the *širkûtu*, one kept by the temple and one by the nobility. This document is an interesting example of the kind of record kept by the temple.

mLa-a-ki-pi ša mArđi-ia
apil mNergal-nâsir bêlu-šu
a-na hširkûtu (PA-KAB-DU-û-tu)
a-na aBêlit ša Uruk^{ki}
 5 *id-di-nu-uš*
arahAddaru ûmu 8^{kam} šattu 7^{kam}
aNabû-nâ'id šar Bâbili^{ki}

Lâkipi, whom Ardîa,
 the son of Nergal-nâsir, his lord,
 for the *širkûtu*
 to the Bêlit of Erech (i. e., Ištar)
 gave.
 The 8th day of Adar, the 7th year
 of Nabonidus, king of Babylon.

No. 322. RECEIPT FOR THE TITHE OF BELSHAZZAR.

This record throws light upon the Babylonian custom of paying a tithe for the maintenance of the temple. Even members of the royal family participated in this practice.

<i>1 ma-na kaspi eš-ru-û</i>	1 mina of silver, the tithe
<i>ša m^aBêl-šar-ušur mâr šarri</i>	of Belshazzar, the son of the king,
<i>m^aŠû-la-a apil-šu ša m^aÊ-a-šum-iddin</i>	Shulâ, the son of Êa-shum-iddin,
<i>ina Ê-an-na ma-ĥi-ir</i>	in Êanna received.
5 <i>arab^h Ulûlu ûmu 29^{kam} šattu 5^{kam}</i>	The 29th day of Elul, the 5th year
<i>a^aNabû-nâ'id šar Bâbili^{ki}</i>	of Nabonidus, king of Babylon.

No. 355. MONEY PAID A MESSENGER SENT TO BELSHAZZAR, etc.

It is known that Belshazzar exercised an authoritative influence over affairs at Erech, which was consonant with his high rank as crown prince and his apparent equality with his father in governmental matters. Hence the interest that attaches itself to this document.

<i>2 šiqil kaspi a-na m^aDan-nu-aĥê^{me}-šu-ibni</i>	2 shekels of silver to Dannu-aĥê-shu-ibni,
<i>apil m^aNergal-uballit (-it) ša a-na</i>	the son of Nergal-uballit, who to
<i>pa-ni mâr šarri šap-ru</i>	the son of the king (i. e., Belshazzar) is sent;
<i>3 šiqil a-na la-bi-nu ša libnâtizun</i>	3 shekels for the making of bricks
5 <i>a-na m^aLa-a-ba-ši</i>	to Lâbâshi (are given).
<i>arab^h Du'ûzu ûmu 7^{kam} šattu 9^{kam}</i>	The 7th day of Tammuz, the 9th year
<i>a^aNabû-nâ'id šar Bâbili^{ki}</i>	of Nabonidus, king of Babylon.

NAME INDICES.

Abbreviations: d., daughter; f., father; gf., grandfather; gs., grandson; h., husband; m., mother; s., son; w. wife.

Determinatives: *âl*, city; *d*, god; goddess; *f*, feminine; *h*, *amêlu*, denoting occupation; *ki*, place; *m*, masculine; *mât*, country; *me*, *meš*, plural; *nâr*, canal; *tâmirtu*, vicinity; *zun*, collective.

Personal Names.

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| <p><i>Ad-la-ma</i>, f. <i>Bânâ</i>.
 <i>A-ga-a-ga-šu</i>(?), 276:4.
 <i>A-ḫu-lap-ia</i>,¹ s. <i>Bêl-šum-iškun</i>, 57:3; 259:4; 415:3.
 <i>Aḫ-it-tab-ši</i>, f. <i>Iqîša</i>.
 <i>Aḫ-DAGAL-qar</i>(?), f. <i>Amêl-Nanâ</i>.
 <i>Aḫê^{me}-ša-a</i>, <i>Aḫê^{meš}-ša-a</i>,
 1. s. <i>Bêl-iqîša</i>, 10:5.
 2. f. <i>Êanna-šum-ibni</i>, <i>Zêria</i>.
 3. ^h . . . <i>ḫa-ra-du-û-a</i>, 219:3.
 <i>Aḫê^{me}</i> . . . , f. . . . <i>êtir</i>.
 <i>Aḫu</i> . . . , f. <i>Amêl-Nanâ</i>.
 <i>Aḫu-ši</i>, f. <i>Nabû-bâni-aḫi</i>.
 <i>Aḫu-šu-nu</i>, s. <i>Rîmût</i>, 306:3.
 <i>Aḫu-û-tu</i>, gf. <i>Nâdin</i>.
 ^r<i>A-mat-a</i>, 35:3.
 <i>Amêl^a-Êa</i>, gf. <i>Nabû-kišir</i>.
 <i>Amêl-malahu</i>, 240:9.
 <i>Amêl^a-Nabû</i>, f. <i>Šamaš-ana-bîti-šu</i>.
 <i>Amêl^a-Na-na-a</i>,
 1. s. <i>Aḫu</i> . . . 253:4
 2. s. <i>Aḫ-DAGAL-qar</i>(?), 184:6.
 3. s. <i>Balâtsu</i>, 2:10; 184:4.
 4. s. <i>Bêl</i> . . . , 80:18.</p> | <p>5. s. <i>Nanâ-iddin</i>, 250:7.
 6. s. <i>Tabnêa</i>, 180:2.
 7. s. <i>Taqîš-Gula</i>, 168:5.
 8. s. <i>Zâkir</i>, 36:6; 55:8.
 9. f. <i>Ardi-Innina</i>, <i>Kalbâ</i>, <i>Nabû-aḫ-iddin</i>,
 <i>Nanâ-aḫ-iddin</i>, <i>Šamaš-uballit</i>.
 10. 22:3; 151:2; 207:9; 241:8.
 <i>Amêl-ša-tâbti^{zun}-šu</i>, f. <i>Bêl-uballit</i>.
 <i>Amêl^a</i> . . . , f. <i>Kalbâ</i>.
 <i>Am-me-ni-ilu</i>, 226:8.
 ^a<i>Amurru-il-tu-lu-û</i>, f. <i>Innina-zêr-ibni</i>.
 ^a<i>Amurru-ri-man-ni</i>, f. <i>Êanna-ibni</i>.
 ^a<i>Amurru-zêr-ibni</i>, s. <i>Sin-iddin</i>, 251:14.
 ^a<i>Amurru-û-še-zib</i>, f. <i>Nabû-ušallim</i>.
 <i>Ana-bîti-šu</i>, s. <i>Nanâ-êpuš</i>, 80:13.
 <i>Ana-eli^a-Bêl-a-mur</i>, f. <i>Êanna-ibni</i>.
 <i>Ana^a-Ištar-tak-lak</i>, ^a<i>Innina</i>, 87:6; 254:3.
 <i>Ana^a-Nabû-tak-lak</i>, 4:4.
 <i>An-da-ḫir</i>, gf. <i>Nergal-ašarid</i>.
 ^a<i>A-nu-êreš(-eš)</i>, f. <i>Šû-û-ba-ni</i>.
 ^a<i>A-nu-zêr-ibni</i>, s. <i>Nabû-aḫ-iddin</i>, 80:7.
 ^a<i>A-nu-um-iddin</i>, s. <i>Ardi-Innina</i>, gs. <i>Supê-Bêl</i>,
 398:27.
 ^a<i>Anu-aḫ-iddin</i>, s. <i>Imbîa</i>, 276:12.</p> |
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¹ That *A-ḫu-dan-ia* (Cf. *REN* p. 15) is not the correct reading is indicated in *TNN* p. 302. See *aḫulâp(i)*, *HWB* and *MA*. *REN* p. 15 records the name *A-di-ma-ti^a-Ištar* and what should be read *A-ḫu-lap^a-Ištar*. The two names have the same meaning.

^aAnu-šum-ibni, s. *Innina-zêr-ušabši*, 279:9.

Ap-la-a, *Apla-a*,

1. s. *Alûtu*, f. *Nâdin*, 237:13.
2. s. *Arrabtum*, f. *Mušêzib-Bêl*, 65:11; 231:11; 236:12; 248:9; 262:11.
3. s. *Marduk-nâšir*, gs. *Kidinu-Marduk*, 233:3.
4. s. *Nabû-mudammig*, 96:13.
5. s. *Sin-lîq-unni*, f. *Innin-zêr-ušabši*, 376:6.
6. s. *Sin-tabni*, f. *Šamaš-zêr-lîšir*, 390:2.
7. f. *Bânîa*, *Iqîša*, *Kalbâ*, *Lûši* . . . , *Nâdin*, *Nabû-aḥê-iddin*, *Nabû-bâni-aḥi*, *Nabû-êtir*, *Šamaš-šum-ukîn*, *Šarid*, *Šulâ*.
8. f. , 198:12; 233:11.
9. 397:9.

^f*A-ḥat-su-nu*, 381:5.

A-qar-aḥu, f. *Nabû-nâ'id*.

A-qar-aplu,

1. s. *Bêl-apal-ušur*, f. *Nergal-nâšir*, 6:10.
2. s. *Nabû-nâšir*, 81:3.
3. f. *Nergal-nâšir*.

Ardi-ia, *Ardi-iâ*, *Ardi-a*,

1. s. *Manna-akû-Arba'il*, 280:4; 308:2; 334:3.
2. s. *Nanîa*, 80:9.
3. s. *Nergal-nâšir*, 361:1.
4. s. *Šulâ*, 181:2.
5. f. *Gimillu*, *Hanbaqu*, *Innin-lîp-ušur*, *Nanâ-karâbi*.
6. 59:2; 126:3; 286:3.

Ardi-a *Bêl*,

1. s. *Egibi*, f. *Nabû-êtir-napsâti*, 353:11; 419:10.
2. s. *Šamaš-iddin*, 205:3.
3. f. *Ina-ešî-êtir*, *Nabû-êtir-napsâti*, *Šamaš-iddin*, . . . *iddin*.

Ardi-a *Ê-[a]*, gf. *Marduk-šâpik-zêr*

Ardi-a *In-nin*,

1. s. *Ezupašir* (*Ezupaḥir*), 207:3.
2. s. *Nabû-nâ'id*, 333:11.
3. f. *Innin-šum-ušur*, *Šamaš-zêr-lîšir*.
4. ^h*nappaḥu*, 75:4.
5. 130:3; 333:3,4; 387:2.

Ardi-a *Innina*, ^a*Innina(-na)*,

1. s. *Amêl-Nanâ*, 363:2.
2. s. *Gimillu*, 229:14.
3. s. *Kunâ*, 12:3; gs. *Nabû-šarḥi-ilâni*, 6:11.
4. s. *Nabû-šum-ukîn*, 48:4.
5. f. *Anum-iddin*, *Bêl-êtir*, *Gimillu*, *Kiribtum*, *Nâdin*.
6. 67:4; 80:17.

Ardi-a *In-nin-ni*, s. *Mušallim-Marduk*, 244:9.

Ardi-a *Nabû*,

1. s. ^h*NI-SUR ginê*, f. *Balâtu*, 95:11; 398:3,7,29.
f. *Nabû-bâni-aḥi*, 233:17; 261:15.
2. s. *Riḥêti*, 57:4.
3. f. *Balâtu*, *Kidinu*, *Nabû-ušallim*, *Nanâ-aḥ-iddin*, . . . 397:2.
4. ^h*âtû*, 87, 5; 191:6.
5. 35:4; 408:8.

Ardi-a *Na-na-a*, ^h*MU ša KIL alpê*, 53:5.

Ardi-a *Nergal*, 417:17.

Ar-rab,

1. s. *Bêl-upaḥḥir*, 80:6.
2. s. *Šamaš-aḥ-iddin*, 396:9.
3. f. *Nanâ-aḥ-iddin*.
4. 210:10; 234:8; 255:8.

Ar-rab-ti, *tu*, *tum*,

1. f. *Nabû-kâšir*, *Nabû-ušallim*.
2. gf. *Mušêzib-Bêl*.

A-ša-ag-gi-i, f. *Šamaš-šar-ušur*.

^h*aškapu*, gf. *Nabû-kišir*.

^h*ašlaku*, f. *Ibni-Innina*, gf. *Šumâ*.

^h*asû*, gf. *Marduk-šum-ibni*.

^h*bâ'iru*, gf. *Bânîa*, *Bêl-ibni*, *Nabû-ibni*, *Pir'*.

Ba-an . . . , 1:3.

Ba-bi-ia, s. *Gudadû*, 5:5.

Ba-bu-nu, 276:9.

Ba-bu-tu, gf. *Kiribtu*, *Kurbanni-Marduk*, . . . *Marduk*.

Ba-lu-ut-ti, gf. *Nâdin*.

Ba-la-tu, *Balâtu*,

1. s. *Ardi-Nabû*, 188:5; 221:1; 387:13;
gs. ^h*NI-SUR ginê*, 95:11; 398:3, 7, 8,
15, 16, 20, 21, 29.
2. s. *Hunzû*, f. *Sin-ibni*, 279:13.

3. s. *Innin-šum-ušur*, 329:3.
4. s. *Mušēzib-Bēl*, 418:16; ^hmār šipri ša *Šum-ukin*, 327:5.
5. s. *Nabû-ētir*, 234:13; 241:22.
6. s. *Nabû-gâmil*, 285:5.
7. s. *Nabû-šum* . . . , 347:5.
8. s. *Sin-ibni*, gs. ^hrē'û alpi, 380:18.
9. s. *Šumâ*, 340:4; gs. *Iddin-Papsukal*, 236:10.
10. s. *Šuzubu*, ^hnaggar ⁱelippê, 402:14.
11. f. *Ilu-gillâ*, *Gimillu*, *Rihêti*, *êa*.
12. ^hmār šipri, 39:7.
13. 110:10(?).

Ba-laṭ-su,

1. s. *Ardi-Ê-[a]*, f. *Marduk-šâpik-zêr*, 257:12.
2. s. *Ardi-Nabû*, 228:12.
3. s. *Mandidi*, f. *Nâdin*, 236:4.
4. s. *Na* . . . , 81:7.
5. s. *Nabû-upalḫir*, 232:2.
6. f. *Amêl-Nanâ*, *Bêl-upalḫir*, *Ibni-Innina*, *Innin-zêr-ušabši*, *Marduk-šum-ibni*, *Marduk-šum-lisir*, *Nabû-mušêtiq-urra*, *Nanâ-iddin*, *Šamaš-aḫ-iddin*.
7. ^hKUR-UD-DIM-Ū-A, 37:2.
8. ^hrab šir-ku, 38:3.
9. 83:8; 293:4; 403:6.

Ba-ni-ia, *Ba-ni-iâ*, *Bânî-ia*, *Bâni-iâ*,

1. s. *Ad-la-ma*, 352:7.
2. s. *Aplâ*, 270:5; 317:3.
3. s. *Tabnêa*, gs. ^hbâ'iru, 113:12; 117:3.
4. s. *Taribi*, 291:4.
5. s. *Nabû-balâtsu-iqbi*, gs. *Sin-lâq-unnînî*, 353:13.
6. s. *Nadnâ*, 292:4.
7. s. *Nergal-ušēzib*, 392:9.
8. s. *Šarid*, 165:2.
9. ^hagarru, 268:3.
10. 289:6.

^a*Bânî-tum-êreš*,

1. f. *Bêl-nâ'id*, *Bêl-ni-e-du*.
2. 126:4.

Bânî-tu-šu, f. *Šuzubu*.*BAN-KAK*-^a*Bêl*, s. *Šamaš* . . . , 250:9.*Ba-si-ia*, gf. *Šum-ukin*.*Ba-zu-zu*.

1. s. *Nâdin*, 307:16.
2. s. *Šamaš-uballit*, 269:6.
3. s. *Ša-Nabû-šu*, 281:8.

^a*Ba-û-aḫ-iddin*, f. *Šamaš-šum-iddin*.^a*Bau-aḫ-êreš*, 4:21.^a*Bêl-abu* . . . , 53:11.^a*Bêl-aḫ-êriba*(?), 405:2, 18.^h*Bêl-aḫ-iddin*, f. *Iddin-Marduk*.^h*Bêl-aḫê-êriba*,

1. s. *Bêl-kâsir*, 172:7.
2. s. . . . , 152:3.
3. f. *Nabû-êteru*, *Sin-iddin*, *Sin-ušallim*.
4. 239:7.

^a*Bêl-aḫê-iddin*,

1. s. *Nabû-zêr-ibni*, 34:2.
2. s. *Nûr-Sin*, f. *Šamaš-mukîn-[zêr]*, 390:8.

^a*Bêl-aḫê-iqîša(-ša)*,

1. s. *Egibi*, 241:6; f. *Nâdin*, 353:12; 380:15; 394:13; 412:15.
2. 54:2; 260:7, 8.

^a*Bêl-aḫ-ušabši(-ši)*,

1. s. *Ša-pê-Bêl*, 56:4.
2. f. *Guzanu*.

^a*Bêl-apal-ušur*, gf. *Bêl-iddin*, *Nabû-ētir-napšâti*, *Nergal-nâšir*, . . . *zêr-ušabši*.^a*Bêl-êpuš(-uš)*, f. *Zaba* . . .^a*Bêl-êriba*, f. *Nabû-kâsir*, *Rihêti*.^a*Bêl-e-te-ru*, *ētir*,

1. s. *Ardi-Innina*, 70:2.
2. s. *Nabû-šar* . . . , 1:5.
3. ^hširku, 161:4.
4. 1:6.

^a*Bêl-ḫu-us-sa-an-ni*, 92:6.^a*Bêl-ibni*,

1. s. *Bulluṭ*, 415:11; gs. ^hbâ'iru, 65:12; 394:8.
2. s. *Kurî*, f. *Šamaš-iddin*, 403:9.
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 1. s. *Iqîša*, 405:6.
 2. s. *Šammaḥanni*, 117:13.
 3. s. *Raši-ilu*, 256:4.
 4. s. *Zêria*, 345:2; 389:5.
 5. f. *Nabû-balâtsu-iqbi*.
 6. 373:7; 402:6; 10, 21.
Ki-ne-na-a-a,
 1. s. *Man* . . . , 108:9.
 2. f. *Innin-zêr-ibni*.
 3. ^h*GIG*, 87:3.
Ki-rib-tu, tum,
 1. s. *Ardi-Innina*, 279:3.
 2. s. *Nâdin*, gs. *Babûtu*, 66:1, 7, 10.
Kud-a-a, 387:13.
Kud-da-a, 278:4.
Kud-di-ia, s. *Nanâ-êreš*, 229:9.
Ku-du-ra-nu, s. *Nabû-šûzib-anni*, 290:3; 392:13.
Kudurru,
 1. s. *Ēkur-zâkir*, f. *Nabû-bêl-šunu*, 385:16.
 2. s. *Hunzû*, f. *Innina-šar-ušur*, 353:3.
 3. s. *Nabû-šum-iddin*, 35:10.
 4. s. *Nabû-taqbi-lâšir*, 229:5.
 5. f. *Lâbâši*, *Nergal-zêr-ibni*, *Šûzubu*,
Tukulti-Marduk.
 6. ^h*re'û sattukki*, 11:2; 121:3.
 7. 61:3.
Kul-la-a, 35:9.
Ku-na-a,
 1. s. *Nabû-šarḫi-ilâni*, f. *Ardi-Innina*, 6:11.
 2. f. *Ardi-Innina*, *Gimillu*.
 3. 4:8 (?)
Kuri-i, gf. *Nâdinu*, *Šamaš-iddin*.
Kur-ban-ni-^aMarduk,
 1. s. *Iqîša*, gs. *Babûtu*, 260:2.
 2. 260:12.
Kut-ti-ilu, f. *Nabû-êpuš*.
La-a-ba-ši, La-ba-ši,
 1. s. *Kudurru*, 207:11; 387:15.
 2. ^h*malaḥu*, 240:11.
 3. 96:12; 290:4; 355:5.
La-a-ki-pi, La-ki-pi,
 1. f. *Kalbâ*.
 2. 361:1.
Lib-luṭ,
 1. ^h*nappaḥu*, 228:11.
 2. 387:10.
Li-ku-nu, f. *Ina-eši-êṭir*.
Li-ši-ru, s. *Nabû-êṭir-napšâti*, 289:3.

¹ "With Ēanna is my responsibility."

Lu-ul-ta-am-mi-ir-^a*Adad*, *Lul-tam-mi-ir*, gf.
Kidinu, [*Kidinu*]-*Marduk*.

Lu-mur-du-un-qu-^a*Istar*, 55:3.

Lûši . . . , s. *Aplâ*, 397:3.

Man-di-di, ^h*man-di-di*, gf. *Ša-Nabû-šû*, *Nâdin*.

Man (?) f. *Kî* a-a.

Man-na-nu, f. *Pašâa*.

Man-na-a-ki-i-Ar-bâ-'il, *Ar-ba-il*, *Ar-bi-il*,

1. f. *Ardia*.

2. 241:17.

Mar-duk,

1. s. *Babutti*, f. *Nâdin*, 6:12.

2. s. *Marduk-nâšir*, gs. *Gimil-Nanâ*, 95:12.

3. s. *Nadnâ*, 6:14.

4. s. *Nabû-aḫ-iddin*, 15:17.

5. s. *Šamaš-ibni*, ^h*irrišu*, 19:5.

6. f. *Nabû-šum-ibni*.

7. 4:6.

Mur-duk-a,

1. s. *Nanâ-ibni*, 3:6.

2. f. *Gimillu*, *Ibni-Innina*, *Ibni-Istar*.

3. 387:3.

^a*Marduk-êriba*,

1. s. *Bêl-iddin*, gs. *Šigûa*, 113:16; 236:15.

2. f. *Nabû-apal-iddin*, *iddin*.

3. 32:4.

^a*Marduk-êtir*,

1. s. *Bêl-šum-iškun*, gs. *Dabibi*, ^h*šangû Ênna*, 15:18.

2. s. *Mûsêzib*, gs. *Êkur-zâkir*, 257:3.

3. s. *Nergal-êtir*, 108:4.

4. ^h*šangû Êanna*, 15:6.

5. 14:4; 257:5.

^a*Marduk-nâšir*,

1. s. *Gimil-Nanâ*, f. *Marduk*, 95:12.

2. s. *Kidinu-Marduk*, f. *Aplâ*, 233:3.

3. f. *Nabû-šum-lîšîr*.

4. ^h*agarru*, 268:4.

^a*Marduk-ša-mu*, 4:9.

^a*Marduk-šâpik-zêr*, s. *Balâtsu*, gs. *Ardi-Êa*, 257:11.

^a*Marduk-šarr-a-ni*, s. *Talîm*, gs. *Šanâtîa*, 260:15.

ⁱ*Marduk-šum-ibni*,

1. s. *Balâtsu*, 78:13; 187:8.

2. s. *Bêl-iddin*, gs. ^h*asû*, 261:3.

3. 78:6.

^a*Marduk-šum-iddin*,

1. s. *Nabû-balâtsu-iqbî*, 230:4; gs. *Gimil-Nanâ*, 233:13, 261:11; 262:9.

2. s. *Nergal-nâšir*, 245:3.

3. ^h*ša-qû* 410:4.

4. 193:9.

^a*Marduk-šum-lîšîr*,

1. s. *Balâtsu*, 208:5; 296:2.

2. 331:3.

^a*Marduk-šum-ušur*, s. . . . , f. *Gimillu*, 63:26.

^a*Marduk-zêr-ibni*,

1. s. *Bêl-apal-ušur*, f. *Bêl-iddin*, 65:13.

2. s. *Etillum*, 164:3.

3. ^h*šangû Adad*, f. *Mušallim-Marduk*, 262:3.

4. f. *Mušallim-Marduk*.

5. 57:5; 156:2.

^a*Marduk* . . . , s. *Babûtu*, f. *Marduk*, 66:13.

^a*Marduk* (?) . . . , 199:3.

^h*mašsar abulli*, gf. *Bêl-nâšir*.

Mi-sir-a-a, gf. *Šamaš-aḫ-iddin*.

Mukîn-aplu, s. *Zêrîa*, 380:16.

Mukîn-šum, s. *Sin-lîq-unnînni*, f. *Nabû-ušallim*, 189:4.

Mukîn-zêr,

1. s. *Nâdin*, 185:2.

2. f. *Nabû-šum-iddin*, *Nâdin*, *Nanâ-iddin*, *Innin-šum-ušur*.

3. 177:5.

Mukîn . . . , s. *Sin-lîq-unnînni*, f. *Bêl-lî'û*, 95:4.

Muk-ki-e, 396:13.

Mu-ra-nu,

1. s. *Nabû-bâni-aḫi*, gs. *Êkur-zâkir*, 380:16.

2. s. *Nabû-êtir*, 392:5.

Mu-ra-šû-u, 387:11.

Mu-šal-lim-^a*Marduk*, *Mušallim*,

1. s. *Marduk-zêr-ibni*, 164:5; gs. ^h*šangû Adad*, 262:3.

2. *Taqîš-Gula*, gs. *Egibi*, 65:5.

3. f. *Ardi-Innini*.

Mu-še-zib, *Mûšêzib*,

1. s. *Êkur-zâkir*, f. *Marduk-êtir*, 257:3.

2. s. *Nergal-êpuš*, gs. *Êkur-zâkir*, 257:7.
Muše-zib-^a*Bel*, *Mušêzib*,
 1. s. *Aplâ*, gs. *Arrabtum*, 65:10; 231:10;
 236:12; 248:8; 262:11.
 2. s. *Rîmût-Êa*, f. *Nabû-bâni-a*, i, 407:1,9;
 f. *Šamaš-zêr* . . . , 307:1.
 3. s. *Šum-ukîn*, 385:12.
 4. s. *Šamaš-mudammig*, 324:3.
 5. s. . . . *zêr-iddin*, 187:4.
 6. f. *Balâtu*.
 7. ^h*kudimmu*, 325:2.
 8. ^h*nappaḫu*, 132:4.
 9. ^h*nappaḫ parzilli*, 194:4.
 10. 212:6; 407:10.
Mušêzib-^a*Nabû*, 352:10.
^f*Muše-zib-ti*, 276:8.
Na-aš-[pîr]-tum, f. *Šullu* . . .
Nu . . . , f. *Balâtsu*.
Nâ'id-^a*Istar*,
 1. s. *Nadnâ*, 107:4; 304:4.
 2. s. *Rîmût*, 312:5.
Nâ'id-^a*Marduk*, f. *Nabû-êtir*.
^a*Nabû-aḫ-êreš*, f. *Šum-ukîn*,
^a*Nabû-aḫ-iddin*,
 1. s. *Amêl-Nanâ*, 109:3; 241:8.
 2. s. ^h*aškapu*, f. *Nabû-kišir*, 117:11.
 3. s. *Nabû-niṣṣur*, 393:3.
 4. s. *Nabû-dala'*, 352:2.
 5. s. *Nabû* . . . , 280:3.
 6. f. *Anu-zêr-ibni*, *Damqâa*, *Haširu*, *Istar-zêr* . . . , *Marduk*, *Šulâ*.
 7. 18:3; 211:4; 241:21.
^a*Nabû-aḫ* . . . , 241:8.
^a*Nabû-a jê-bul-luṭ*, *bulluṭ*, *bullit*,
 1. s. *Nanâ-aḫ-iddin*, 304:2.
 2. gs. *Ša-Nabû-šû*, 260:4.
 3. 88:1; 199:6; 260:14.
^a*Nabû-aḫê-êriba*,
 1. s. . . . *šum-ibni*, 63:12.
 2. 63:8, 19.
^a*Nabû-aḫê-iddin*,
 1. s. *Aplâ*, 33:5.
 2. s. *Egibi*, f. *Bêl-šunu*, 95:10; 113:13;
 189:10; 233:19; 236:13; 237:10;
 261:13; 262:12.
 3. f. *Nabû-êtir*.
 4. 110:3; 256:3; 392:17.
^a*Nabû-aḫê-šu*, 4:11.
^a*Nabû-aḫê-ušallim*,
 1. s. *Ina-eš-êtir*, 6:17.
 2. s. *Nabû-mudammig*, 252:13.
 3. s. *Rihê[ti]*, 80:16.
 4. s. *Zêrûtu*, 207:6.
 5. s. . . . *ušêzib*, 170:5.
 6. f. *Ina-šilli-Nanâ*, *Nabû(?)*-*šum-êreš*,
Nâdina-aḫu.
 7. 65:3.
^a*Nabû-aḫê* . . . , 63:3.
^a*Nabû-a-ku-ušur*, ^h*qallu* ša *Šulâ*, 308:11.
^a*Nabû-apal-iddin*, s. *Marduk-êriba*, 417:2, 3
 6. 11.
^a*Nabû-balâṭ-su-iq-bi*, *iqbi*,
 1. s. *Gimil-Nanâ*, f. *Marduk-šum-iddin*,
 233:14; 261:12; 262:9.
 2. s. *Ibnâ*, 86:5; 250:14.
 3. s. *Iqîša*, 63:4, 16, 19, 20.
 4. s. *Kînâ*, 303:2; 395:7.
 5. s. *Nanâ-ê-reš*, 231:3.
 6. s. *Sîn-lîq-unnînîni*, f. *Bânîa*, 353:14.
 f. *Nabû-bâni-aḫi*, 233:20; 394:10;
 412:19; 419:11.
 7. s. . . . , f. *Šamaš-šum-iddin*, 63:24.
 8. f. *Marduk-šum-iddin*, *Nabû-bâni-aḫi*,
Šamaš-šum-iddin, *Taddan-aḫu*.
 9. 58:14; 190:5; 387:7; 396:10.
^a*Nabû-bâni-aḫi*,
 1. s. *Aḫu-ši*, 165:6.
 2. s. *Aplâ*, 229:10.
 3. s. *Ardi-Nabû*, gs. ^h*NI-SURginê*, 233:16;
 261:14.
 4. s. *Êkur-zâkir*, f. *Mûrânu*, 380:17.
 5. s. *Ibnâ*, 94:15; gs. *Êkur-zâkir*, 94:4;
 113:15.
 6. s. *Mušêzib-Bêl*, gs. *Rîmût-Êa*, 407:1,
 9, 15, 17.
 7. s. *Nabû-balâṭsu-iqbi*, 293:3; 313:2;
 378:3; gs. *Sîn-lîq-unnînîni*, 233:20;
 394:9; 412:19; 419:11.
 8. s. *Rîmût-Êa*, f. *Šamaš-aḫ-iddin*, 407:3.
 9. s. *Šamaš-zêr-iqîša*, 201:3.

10. 36 : 10; 241 : 20; 247 : 6.

^a*Nabû-bêl-šu-nu*,

1. s. *Kudurru*, gs. *Êkur-zâkir*, 385 : 16.

2. s. *Nabû-šar-aḥê-šu*, 210 : 6.

3. s. *Nabû-ušabši*, 207 : 5.

4. f. *Innin-zêr-iqîša*, *Niwinu-šum-ibni*.

^a*Nabû-bul-[lut]-an-ni*, 348 : 3.

^a*Nabû-da-lu*?, f. *Nabû-aḥ-iddin*.

^a*Nabû-e-du-ušur*, 213 : 8.

^a*Nabû-e-id-ru*, 239 : 6.

^a*Nabû-êpuš(-uš)*,

1. s. *Kalbi* . . . , 56 : 3.

2. s. *Kutti-ilu*, 400 : 13.

^a*Nabû-êreš*,

1. f. *Nabû-mudammig*.

2. 1 : 7.

^a*Nabû-e-te-ru*, *êtir*,

1. s. *Aplâ*, 110 : 7; 387 : 12.

2. s. *Êa-iddin*, 205 : 2.

3. s. *Nâ'id-Marduk*, 17 : 7.

4. s. *Nabû-aḥê-iddin*, 54 : 4.

5. s. *Nabû-šum-ibni*, 291 : 3.

6. s. *Nergal-nâšir*, gs. . . . *a-pal*, 380 : 2.

7. f. *Balâtu*, *Bêl-iddin*, *Mûrânu*.

8. 239 : 6; 352 : 4, 11; 380 : 7.

^a*Nabû-êtir-napšâti*,

1. s. *Ardi-Bêl*, 218 : 6; gs. *Egibi*, 353 : 11; 419 : 9.

2. s. *Bêl-iqîša*, 155 : 2; gs. *Bêl-apal-ušur*, 66 : 15; 237 : 12.

3. s. *Innin-tabni-ušur*, gs. *Gimil-Nanâ*, 403 : 12.

4. s. *Sigûa*, 6 : 9.

5. f. *Iššur*, *Lîširu*, *Zerbibi*.

^a*Nabû-ga-mil*, f. *Balâtu*, *Bêl-šum-iškun*, *Itti-Nabû-balâtu*, *Šulâ*, *Zêria*.

^a*Nabû-ibni*, s. *Bulluṭ*, gs. ^h*bâ'iru*, 394 : 8.

^a*Nabû-iddin*,

1. f. *Bêl-ibni*, *Rîmût*.

2. ^h*UR-GAM*, 180 : 4. See *M* 8672.

^a*Nabû-iq-bi*, *iqbi*,

1. s. *Nadnâ*, 6 : 16.

2. s. *Nergal-šum-ibni*, 112 : 4.

3. 175 : 4, 5.

¹ Cf. *REN* p. 29, note.

^a*Nabû-karâbi*, 4 : 10.

^a*Nabû-kâšir*,

1. s. *Arrabti*, 178 : 3.

2. s. *Bêl-êriba(?)*, 21 : 3.

3. s. *Nûr-Sin*, f. *Bêl-iqîša*, 397 : 13.

4. 21 : 5; 351 : 6.

^a*Nabû-ki-šir*,

1. s. *Bêl-uballit*, gs. *Amêl-Êa*, 279 : 1.

2. s. *Nabû-aḥ-iddin*, gs. ^h*aškpu*, 117 : 10.

3. s. *Zêrbânîtum*, 39 : 4.

4. f. *Nabû-zêr-ušabši*.

5. 27 : 3; 218 : 4.

^a*Nabû-kudurri-ušur*, *šar Bâbilî^{ki}*, 1 : 9; 2 : 13; passim.

^a*Nabû-lu-û-sa-lim*, ^h*ašlaku*, 271 : 2.

^a*Nabû-mit-ri*, 351 : 4.

^a*Nabû-mudammig (DAN)*,¹

1. s. *Nabû-êreš*, 195 : 10.

2. s. *Šamaš-zêr-ibni*, 282 : 4; 284 : 4; 295 : 2; 369 : 3.

3. . . . , f. *Zêria*, 15 : 14.

4. f. *Aplâ*, *Nabû-aḥê-ušallim*.

5. 80 : 21.

^a*Nabû-mukîn-aplu*,

1. s. *Êanna-lîp-ušur*, 415 : 13.

2. s. *Iqîša*, 305 : 3.

3. s. *Šalti-ilu*, 158 : 1.

4. s. *Šulâ*, 392 : 4.

5. s. *Zêria*, gs. ^h . . . , 407 : 19.

^a*Nabû-mukîn-zêr*, f. *Nabû-šum-lîšir*.

^a*Nabû-mukîn* . . . , f. *Šamaš-zêr-ibni*.

^a*Nabû-mušêtiq-urra*.

1. s. *Balâtsu*, 317 : 5.

2. s. *Ištar-nâdin-aḥi*, 294 : 4.

3. s. *Rîmût*, 241 : 18.

4. s. *Šamaâ*, 267 : 2.

5. s. . . . *ibni*, 418 : 6.

6. f. *Innina-aḥ-iddin*, *Ištar-aḥ-iddin*, *Nidinti*.

7. ^h*mâr šipri ša Taribi*, 150 : 2.

8. 417 : 15.

^a*Nabû-nâ'id*,

1. s. *Aqar-aḥu*, 108 : 6.

2. s. *Bêl-iddin*, 15 : 1.

3. s. *Nabû-zêr-ukîn*, 108:2.
4. s. *ʿZa . . . ti*, 250:8.
5. f. *Ardi-Innin*.
6. *šar Bâbilîki* 263:6; 264:7; passim.
- ^a *Nabû-na-dan-nu*, f. *Nabû . . .*
- ^a *Nabû-nâdin-aḫi*,
 1. f. *Šum-iddin*.
 2. 181:8.
- ^a *Nabû-nâdin-aplu*, s. *Sin-tabni*, f. *Šillâ*, 403:10.
- ^a *Nabû-na-din-šum*,
 1. s. *Bêl-šum-iškun*, gs. *Dabibi*, ^h*šatammu*, 6:5.
 2. f. *Šum-iddin*.
- ^a *Nabû-nâšir*,
 1. s. *Zabida*, 146:2.
 2. f. *Aqar-aplu*, *Zêria*.
 3. 351:6.
- ^a *Nabû-ni-is-hur*, f. *Nabû-aḫ-iddin*.
- ^a *Nabû-ri-man-ni*, 149:3.
- ^a *Nabû-šar-ḫi-ilâni*, gf. *Ardi-Innina*.
- ^a *Nabû-šar-aḫê-šu*,
 1. f. *Nabû-bêl-šunu*.
 2. 212:13.
- ^a *Nabû-šarr-a-ni*, ^h*agarru*, 268:4.
- ^a *Nabû-šar-ušur*,
 1. ^h*šaqû šarri*, ^h*bêl piqitti Êanna*, 380:11; 394:6; 403:2; 419:7.
 2. 307:8, 11, 15; 332:3; 345:4; 367:3; 411:3.
- ^a *Nabû-šar . . .*, f. *Bêl-êtir*, *Šum-ušur*.
- ^a *Nabû-še-im-me-e*, f. *Šum-ušur*
- ^a *Nabû-šum-êreš*,
 1. s. *Nabû-ušallim*, 84:11.
 2. 348:3.
- ^a *Nabû-šum-ibni*,
 1. s. *Marduk*, 252:19.
 2. f. *Nanâ . . .*, *Nabû-êtir*.
- ^a *Nabû-šum-iddin*,
 1. s. *Kalumu*, 108:3.
 2. s. *Mukîn-zêr*, 6:15.
 3. s. *Pir'*, 250:11.
 4. s. *Supê-Bêl*, f. *Sin-aḫê-bulluṭ*, 398:25.
 5. s. *Zibi*, 197:7.
 6. f. *Kudurru*.
- ^a *Nabû-šum-iškun(-un)*,
 1. f. *Ešû-êtir*.
 2. ^h*AD-BIT*, 396:14.
- ^a *Nabû-šum-lîšir*,
 1. s. *Bêl-ušêzib*, 259:3.
 2. s. *Marduk-nâšir*, 245:4.
 3. s. *Nabû-mukîn-zêr*, 228:5.
 4. s. *Nadnâ*, 35:12.
 5. f. *Šadîmu*,
 6. 241:5.
- ^a *Nabû-šum-ukîn*,
 1. s. *Nadnâ*, 17:9.
 2. s. ^h*nâš patri*, 398:24.
 3. f. *Ardi-Innina*, *Innina-šum-êreš*, *Kidin-Marduk*, *Rimûṭ*.
 4. 162:7; 193:3, 10; 387:17.
- ^a *Nabû-šum . . .*,
 1. s. *Nanâ-êreš*, 36:1.
 2. s. ^h*šangû* ^a*Zariqu*, 201:6.
 3. s. *Šullum*, 19:4.
 4. f. *Balâṭu*.
- ^a *Nabû-šu-zib-an-ni*, f. *Kuduranu*.
- ^a *Nabû-taq-bi-lîšir*, f. *Kudurru*.
- ^a *Nabû-upaḫḫir(SAB-ir)*, f. *Balâṭu*.
- ^a *Nabû-ušabšû(-ši)*,
 1. s. *Nabû-zêr-ukîn*, 153:4.
 2. f. *Ina-ešû-êtir*, *Nabû-bêl-šunu*.
 3. 239:9.
- ^a *Nabû-û-šal-lim*, *ušallim*,
 1. s. *Ardi-Nabû*, 405:2.
 2. s. *Amurru-ušêzib*, 113:4.
 3. s. *Arrabtu*, 56:5; 172:10.
 4. s. *Mukîn-šum*, gs. *Sin-liq-unnînni*, 189:4.
 5. s. . . . , gs. ^h*rê'û sattukki*, 394:12.
 6. f. *Ilâni-iddin*, *Innina-zêr-ibni*.
 7. 210:5; 306:4, 9; 405:13, 18.
- ^a *Nabû-û-še-zib*,
 1. ^h*rab bâbi*, 386:2.
 2. 278:3.
- ^a *Nabû-zêr-ibni*, f. *Bêl-aḫê-iddin*.
- ^a *Nabû-zêr-iddin*,
 1. s. *Ibnâ*, 84:5.
 2. s. *Nanâ-êreš*, gs. *Kidinu-Marduk*, 233:4.
 3. 10:4.
- ^a *Nabû-zêr-iqîša(-ša)*,

1. f. *Ina-ešî-êtir*, *Innin-mukîn-aplu*.
2. 4:8.

^a*Nabû-zêr-lîšîr*, s. *Nâdin*, 17:1.

^a*Nabû-zêr-ukîn*,

1. f. *Ibni-Innina*, *Nabû-nâ'id*, *Nabû-ušabši*.
2. 4:3; 78:7; 210:4.

^a*Nabû-zêr-ušabši(-šî)*, *TIL*,

1. s. *Nabû-kišîr*, 117:8, 14.
2. 109:8.

^a*Nabû-zêr* . . . 9:4.

^a*Nabû* . . . ,

1. s. *Nabû-nadannu*, 108:5.
2. s. *Zabdâ*, 108:1.
3. f. *Nabû-aḫ-iddin*.
4. 25:6; 418:1.

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1. s. *Innin-zêr-ibni*, 72:7; 238:11.
2. s. *Nabû-aḫê-ušallim*, 383:2.
3. 73:3.

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1. s. *Nûrêa*, 80:15.
2. s. *Šum-ukîn*, 125:3; 290:7.
3. f. *Šilme*.
4. 141:10.

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1. s. *An-da-ḫîr*, f. *Nergal-ašarid*, 15:15.
2. s. *Aplâ*, 198:12; 218:9; 245:2; gs. *Aḫûtu*, 237:13.
3. s. *Ardi-Innina*, 368:2.
4. s. *Babûtu*, f. *Kiribtu*, 66:2.
5. s. *Balâtsu*, gs. *Mandidi*, 236:3.
6. s. *Bêl-aḫê-iqîša*, gs. *Egibi*, 353:12; 380:14; 394:13; 412:15.
7. s. *Bêl-šum-iškun*, gs. *Kurî*, 407:22.
8. s. *Marduk*, gs. *Babutti*, 6:12.
9. s. *Nanâ-êreš*, 301:13.
10. s. *Nergal-šum-ibni*, 234:12.
11. s. ^hŪ . . . , f. *Šamaš-uballit*, 407:20.
12. f. *Bazuzu*, *Mukîn-zêr*, *Nabû-zêr-lîšîr*, *Šamaš* . . .
13. 22:3; 387:10, 11; 407:7.

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1. s. *Niš-su-ilu*, 114:3.
2. f. *Bânîa*, *Bêl-iqbi*, *Innin-zêr-iqîša*,

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3. 226:7; 255:6.

^a*Na-na-a-ah-iddin*,

1. s. *Amêl-Nanâ*, 80:10.
2. s. *Ardi-Nabû*, 408:7.
3. s. *Arrab*, 184:3; 238:10.
4. s. *Innin-šum-ušur*, 373:5.
5. s. *Nanâ-êreš*, 413:14.
6. s. *Nergal-uballit*, 164:9.
7. f. *Ina-ešî-êtir*, *Nabû-aḫê-bullut*, *Šûzubu*, *Zêria*.
8. 25:7; 338:9; 373:2.

^a*Na-na-a-êpuš(-uš)*,

1. f. *Ana-bîti-šu*.
2. 234:4.

^a*Na-na-a-êreš*,

1. s. *Kidinu-Marduk*, f. *Nabû-zêr-iddin*, 233:4.
2. f. *Ina-ešî-êtir*, *Innin-šum-ušur*, *Kuddîa*, *Nabû-balâtsu-iqbi*, *Nabû-šum* . . . , *Nâdinu*, *Nanâ-aḫ-iddin*, *Raḫaš*, *Zêria*.
3. ^hnappah *siparri*, 358:2.
4. ^hpušâ, 212:2.
5. 255:6; 392:16; 402:11.

^a*Na-na-a-ibni*, f. *Bulluṭa*, *Marduk*, *Nergal-nâšîr*, *Upaqu*.

^a*Na-na-a-iddin*,

1. s. *Balâtsu*, ^hpušâ, 412:3.
2. s. *Mukîn-zêr*, 108:15.
3. s. ^hšangû *ili*, f. *Zêria*, 307:5.
4. f. *Amêl-Nanâ*.
5. ^hašlaku, 26:4.
6. ^harad *ekalli*, 409:6.
7. ^hMU ša *KIL iṣṣurâti*, 23:4; 200:8; 234:6.
8. 4:11; 53:9; 68:3; 241:8.

^a*Na-na-a-karâbi*,

1. s. *Ardîa*, 46:3; ^hnappah[*parzilli*], 49:3.
2. s. *Ina-šilli-Nanâ*, 258:2.
3. s. *Tâb-šar* . . . , 168:7.
4. f. *Ina-šillu-Nanâ*, *Innin-zêr-ušabši*, *Šî'ilu*, *Zêria*.
5. 80:19; 168:1; 396:7.

^a*Na-na-a-šum-iddin*, 191:9.

^a*Na-na-a ušur*, s. *Ina-šilli-Nanâ*, 419:2.

^a*Na-na-a*,

1. s. *Rîmût*, 74:6.

2. s., 108:13.

3. f. *Innîn*, *Nergal-nâšir*.

^a*Na-na*, s. *Nabû-šum-ibni*, 196:4.

Na-ni-ia, f. *Ardîa*.

^b*nâš patri* f. *Nabû-šum-ukîn*.

^a*Nergal-aḥ-iddin*, f. *Zêrîa*.

^a*Nergal-a-ša-rid*, s. *Nâdin*, gs. *Andahîr*, 15:15.

^a*Nergal-da-nu*, 343:7.

^a*Nergal-êpuš(-uš)*, s. *Êkur-zâkir*, f. *Mušêzib*, 257:8.

^a*Nergal-ešû-êtir*,

1. s. ^b*šangû AN-NA* f. *Gimillu*, 398:4.

2. s. *Šamu*, gs., 63:23.

3. s. *Zabida*, 63:11.

^a*Nergal-êtir*, f. *Marduk-êtir*.

^a*Nergal-ina-ešû-êtir*, 65:3.

^a*Nergal-ibni*,

1. s. *zêr*, 392:11.

2. f. *Dikanâ*.

^a*Nergal-iddin*, f. *Gimillu*, *Rîmût*, *Šadûnu*.

^a*Nergal-na-šir*, *nâšir*,

1. s. *Aqar-aplu*, 20:4; gs. *Bêl-apal-ušur*, 6:10.

2. s. *Gimillu*, 357:4.

3. s. *Nanâ-ibni*, 84:2; 165:7; 191:3; 389:3.

4. s. *ibni*, 418:4.

5. s. *a-pal*, f. *Nabû-êtir*, 380:2.

6. s. 40:4.

7. f. *Ardîa*, *Marduk-šum-iddin*.

8. 81:9; 389:7.

^a*Nergal-šum-ibni*, f. *Nabû-iqbi*, *Nâdin*.

^a*Nergal-šum-iddin*,

1. s. *Ina-ešû-êtir*, 362:4; 375:3; gs. *Ḥunzû*, 353:4.

2. 387:9.

^a*Nergal-uballit(-it)*,

1. f. *Dannu-aḥê-šu-ibni*, *Ibni-Innina*, *Nanâ-aḥ-iddin*.

2. 13:4.

^a*Nergal-ušallim*, f. *Kal (?)*, *Ibni-Innina*, *Innîn-šar-ušur*, *Šum-iddin*.

^a*Nergal-û-še-zib*,

1. f. *Bânîa*.

2. ^b*âtû*, 230:6.

^a*Nergal-zêr-ibni*, s. *Kudurru*, 63:26.

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1. s. ^t*Ḥilî*, gs. ^f*Za*, ^b*pušâ*, 412:5.

2. s. *Nabû-mušêtiq-urra*, 283:3; 366:6.

3. ^b*mâr šipri ša Nabû-šar-ušur*, 345:3.

^b*NI-SUR gi-ni-e, gi-na*, gf. *Balâtu*, *Nabû-bâni-aḥi*.

^a*Nin-in-nu-šum-ibni*, s. *Nabû-bêl-šunu*, 397:10.

Niš-su-ilu, "We called, O god!" f. *Nadnâ*.

Ni-qu-du, 169:7; 402:10.

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1. s. *Iqîša*, 405:6.

2. f. *Nâdina-aplu*.

3. 387:9; 402:5; 405:10, 20.

Nûr-^aSin, gf. *Bêl-iqîša*, *Šamaš-mukîn-[zêr]*.

Nûr-^aŠamaš, 381:7.

^b*paḥḥaru*, gf. *Šamaš-bâni-aḥi*.

Pa-ši-ia, s. *Mannanu*, 311:8.

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1. s. *Tabnêa*, gs. ^b*bâ'iru*, 63:25.

2. f. *Nabû-šum-iddin*.

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^b*rab mba-ni-e*, f. *Dajân-Marduk*, gf. *Tabnêa*.

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Ra-ḥi-im, 29:3, 4.

Ra-ši-ilu, f. *Kinâ*.

^b*rê'û*, f. *Zêr-Bâbili^{ki}*, gf. *Šamaš-mudammig*, *Tarib*.

^b*rê'û alpi*, gf. *Balâtu*, *Šamaš-mudammig*.

^b*rê'û sattukki*, gf. *Nabû-ušallim*.

Ri-ji-e-tu, ti,

1. s. *Bêl-êriba*, 250:4.

2. s. *Balâtu*, 167:3, 5.

3. f. *Ardi-Nabû*, *Gimillu*, *Nabû-aḥê-ušallim*.

4. 250:4.

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1. s. *Êanna-ibni*, 80:4.

2. s. *Nabû-iddin*, 15:4.

3. s. *Nabû-šum-ukîn*, 154:3.

4. s. *Nergal-iddin*, 51:2; 241:4.

5. s. *Sin-aḥê-iddin*, 229:3.

6. f. *Aḫu-šunu*, *Dannu-aḫê-šu-êtir*, *Ibni-Innina*, *Innin-zêr-ibni*, *Innin-aḫê* ..., *Innin-zêr-ušabši*, *Istar-šar-ušur*, *Nû'id-Istar*, *Nabû-mušêtiq-urra*, *Nanâ*
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8. ^h*šušanu*, 134:2.
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- Ri-mut*-^a*Ê-a*, ^a*Êa*, gf. *Nabû-bâni-aḫi*, *Šamaš-aḫ-iddin*, *Šamaš-zêr*
- Ri-mut*-^a*Gu-la*, 198:10.
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- Sa-ar-ma*-², 351:3.
- Sa-ar-ri-im*, 278:3.
- Si-lim*-^a*Bêl*, 413:11.
- ^a*Sin-aḫê-iddin*, f. *Rîmût*.
- ^a*Sin-aḫê-bul*-[luṭ], s. *Nabû-šum-iddin*, gs. *Supê-Bêl*, 398:25.
- ^a*Sin-êreš*, 387:7, 8.
- ^a*Sin-ibni*,
1. s. *Balātu*, gs. *Ḫunzû*, 279:12.
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 3. s. *Šamaš-mudammig*, 387:14.
 4. 4:20; 193:5.
- ^a*Sin-iddin*,
1. s. *Bêl-aḫê-êriba*, 352:6.
 2. f. *Amurru-zêr-ibni*.
 3. ^h*qîpu* ša *Êanna*, 251:2.
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- ^a*Sin-liq-unnînni*, gf. *Bânîa*, *Bêl-lî'û*, *Innin-zêr-ušabši*, *Nabû-bâni-aḫi*, *Nabû-ušallim*.
- ^a*Sin-tab-ni*, gf. *Šamaš-zêr-lîšir*, *Šillâ*.
- ^a*Sin-ušallim*,
1. s. *Bêl-aḫê-êriba*, 352:6.
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- ^a*Sin-zêr-iddin*, s. *Šulâ*, 117:12.
- ^a*Su-pi-e*-^a*Bêl*, gf. *Anum-mukîn-aplu*, *Sin-aḫê-bulluṭ*.
- Ša-am-ma-ḫa-an-ni*, f. [Ki]nâ.
- Ša-du-nu*,
1. s. ^h*šangû* AN-NA, f. *Etilpi*, 398:26.
 2. s. *Lultammir-Adaḏ*, f. *Kidinu*, 257:1.
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3. s. *Nabu-šum-lîšir*, 292:5.
4. s. *Nergal-iddin*, 91:3.
5. s. *Ša-Nabû-šû*, 314:4.
6. ^h*rab bît killi*, 120:2; 156:5.
7. 89:6; 230:11; 391:7.
- Šal-ti-ilu*, f. *Nabû-mukîn-aplu*.
- Ša-ma-ia*, f. *Nabû-mušêtiq-urra*, *Šamaš-aḫ-iddin*.
- ^a*Šamaš-aḫ-iddin*,
1. s. *Balātu*, 94:14.
 2. s. *Dannu-Nergal*, 234:7.
 3. s. *Nabû-bâni-aḫi*, gs. *Rîmût-Êa*, 407:3, 15, 17.
 4. s. *Šamaîa*, 274:1.
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 8. 260:12; 335:4; 343:6; 379:2; 402:6.
- ^a*Šamaš-ana-bîti-šu*, s. *Amêl-Nabû*, 275:3.
- ^a*Šamaš-apal-iddin*, 4:10.
- ^a*Šamaš-bâni-aḫi*, s. *Bêl-iqîša*, gs. ^h*paḫḫaru*, 407:21.
- ^a*Šamaš-êriba*,
1. ^h*ašlaku*, 26:4.
 2. 215:2.
- ^a*Šamaš-ibni*,
1. f. *Marduk*.
 2. 227:3.
- ^a*Šamaš-iddin*,
1. s. *Bêl-ibni*, gs. *Kurî*, 403:8.
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 3. f. *Ardi-Bêl*.
 4. ^h*paḫḫaru*, 287:5.
 5. 276:7.
- ^a*Šamaš-it-ti-[ia]*, ^h*qallu*, 385:3.
- ^a*Šamaš-mudammig(-iq)*, *mudammig(DAN)*,
1. s. *Iqîša*, gs. ^h*rê'û* alpi, 113:14; 162:3; 231:13; 236:14; 237:11; 248:10.
 2. s. *Ina-ešî-êtir*, 396:16.
 3. f. *Mušêzib-Bêl*, *Sin-ibni*.
- ^a*Šamaš-mukîn-[zêr]*, s. *Bêl-aḫê-[iddin]*, gs. *Nûr-Sin*, 390:7.
- ^a*Šamaš-šar-ušur*, s. *Ašaggi*, 202:2.
- ^a*Šamaš-šum-iddin*,
1. s. *Bau-aḫ-iddin*, 35:13.

2. s. *Kalbâ*, 390:10.
 3. s. *Nabû-balâtsu-iqbi*, 63:24; 205:1.
^aŠamaš-šum-ukîn, s. *Aplâ*, 241:15.
^aŠamaš-uballit(-it),
 1. s. *Amêl-Nanâ*, 192:9.
 2. s. *Nâdin*, gs. ^hŪ . . . , 407:20.
 3. f. *Bazuzu*.
 4. 212:11.
^aŠamaš-zêr-ibni,
 1. s. *Nabû-mukîn* . . . , 308:10.
 2. f. *Nabû-mudammig*, . . . šum-êreš.
 3. 4:9; 350:4.
^aŠamaš-zêr-iqša(-ša),
 1. f. *Nabû-bâni-aḫi*.
 2. 83:4.
^aŠamaš-zêr-lîšir,
 1. s. *Aplâ*, gs. *Sin-tabni*, 390:2.
 2. s. *Ardi-Innin*, 299:4.
^aŠamaš-zêr . . . ,
 1. s. *Mušêzib-Bêl*, gs. *Rimût-Êa*, 307:1.
 2. s. *Ta[rib]*, 31:5.
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 2. f. *BAN-KAK-Bêl*.
 3. 4:9.
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 Ša-^a *Nabû-i-šal-lim*, 338:6.
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 Ša-^a *Nabû-šû-û*,
 1. s. *Bêl-rîmanni*, gs. ^hmandidi, 385:13.
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^hšangû ^a *Adad*, gf. *Mušallim-Marduk*.
^hšangû ili, gf. *Zêria*.
^hšangû ^a *Zarigu*, f. *Nabû-šum*
^hšangû . . . , gf. *Bêl-šum-iškun*.
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 1. s. *Aplâ*, 229:7.
 2. f. *Bânâa*, *Innina-âlik-pâni*.
 3. 229:7.
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 1. s. *Ibni-Innina*, gs. ^hašlaku, 261:17;
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 3. s. *Zêria*, 417:14.
 4. f. *Balâtu*.
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 1. s. *Nabû-nâdin-aḫi*, ^hpušâ, 412:4.
 2. s. *Nergal-ušallim*, 94:13.
 3. s. *Iddin-Papsukal*, f. *Balâtu*, 236:11.
 4. 387:8.
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 1. s. *Bêl-zêr*, 269:4; 292:2; gs. *Bsaia*,
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 2. s. *Nabû-aḫ-êreš*, 113:6.
 3. f. *Bêl-uballit*, *Mušêzib-Bêl*, *Nâdina-aplu*.
 4. 25:8; 214:2; 327:6; 387:2.
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 1. s. *Innin-zêr-ibni*, 168:3.
 2. s. *Nabû-šar* . . . , 392:15.
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 4. 151:3; 246:8, 9.
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¹ "The one whom Nanâ has marked."

Šû-ul-lu . . . , s. Naš[pir]tum, 407:16.

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1. s. Bânîtušu, 63:16, 21.
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6. 111:3.

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1. s. Nabû-nâdin-aplu, gs. Sin-tabni, 403:10.
2. ^hre'û ša Gimil-[Nanâ], 1:2.

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1. s. Nâdina-aplu, 225:9.
2. 225:11.

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1. s. ^hbâ'îru, f. Bânîa, 113:12; 117:3; f. Pir', 63:25.
2. s. Kabtîa, gs. ^hrab bânî, 217:3.
3. f. Amêl-Nanâ.

Ta-lim,

1. s. Šanâtîa, f. Marduk-šarrani, 260:16.
2. 295:6.

Ta-qîš-^aGu-la, ^aME-ME,

1. s. Egîbî, f. Mušallim-Marduk, 65:6.
2. f. Amêl-Nanâ, Ibni . . .
3. 163:2.

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2. s. Iqîša, gs. ^hre'û, 65:14.
3. f. Bânîa, Šamaš-zêr . . .
4. 108:12; 150:3.

Tukulti-^aMarduk, KU, KU-ti,

1. s. Kudurru, ^hre'û sattukki, 85:5.
2. ^hre'û sattukki, 50:3; 144:3; 216:5.

TUR-^aBêl-da-nu, f. Innina-šum-ušur.

^aTUR-Êsagîla-nî-bî, s. Mišîrâ, f. Šamaš-ah-iddin, 260:1.

Tâbi-ia, s. Kidîn-Marduk, f. Êanna-lîpi-ušur, 418:15.

Tâb-šar-Êanna, 127:3; 209:3; 212:10.

Tâb-šar-^aInnina,

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2. 241:13.

Tâb-šar-^aIstar, 4:5; 13:3.

Tâb-šar . . . , f. Nanâ-karâbi.

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Û-pa-qu,

1. s. Nanâ-ibni, 241:11, 16, 19.
2. f. . . . , 58:11.
3. ^hdîkû, 249:12.

Û-qu-pu, 338:8.

^hÛ . . . , gf. Šamaš-uballit.

^aZa-bâ-bâ-êreš, 124:4.

^aZa-bâ . . . , s. Bêl-êpuš, 167:10.

Zab-di-ia, f. Nabû . . . iddin.

Za-bi-da-a, Za-bi-da,

1. f. Nabû-nâšîr, Nergal-ešî-êtir.
2. 7:5.

Za-kir, f. Amêl-Nanâ.

^tZa-nî-is, gm. Nîdinti.

^tZa . . . ti, f. Nabû-nâ'id.

Za . . . , f. . . . ibni, 417:19.

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1. s. Ahê-ša, 228:9.
2. s. Ibnâ, gs. Egîbî, ^hšatammu Êanna, 380:13.
3. s. ^h[išparu], 345:2.
4. s. Nabû-gâmîl, 264:3.
5. s. Nabû-mudammîq, gs. . . . , 15:14.
6. s. Nabû-nâšîr, 178:4.
7. s. Nanâ-ah-iddin, 268:10; 270:3; 282:7; 318:6; 377:4.
8. s. Nanâ-iddin, gs. ^hšangû ilî, 307:5.
9. s. Nanâ-karâbi, 379:4.
10. s. Nergal-ah-iddin, 240:3.
11. s. Šîgûa, f. Gimillu, 95:9; 189:8; 262:10.
12. f. Innina-mukîn-aplu, Kinâ, Mukîn-aplu, Nabû-mukîn-aplu, Šumâ.
13. 32:5; 45:4; 265:3; 354:3.

Zêr-Bâbilî^{ki},

1. s. Ilî'-Marduk, f. Bêl-nâdin-aplu, 231:12; 233:15; 248:11.

2. s. ^hre'û, 230:8.

Zêr-bâni-tum, f. Nabû-kîšîr.

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1. s. Nabû-êtir-napšâti, 418:5.

2. 263:3; 300:3; 387:20; 401:5.
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 1. s. *ḥmaššar abulli*, f. *Bêl-nâšir*, 394:3.
 2. f. *Šûzubu*.
Zêru-û-tu, *Zêru-tu*, f. *Innina-mukîn-aplu*,
Nabû-aḥê-ušallim.
Zi-i-bi, f. *Nabû-šum-iddin*.
 a, s. *Aplâ*, 18:6.
 a-pal, gf. *Nabû-êtir*.
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 1. s. *Balâtu*, 218:8.
 2. f. *Aplâ*, 66:14.
 3. gf. *Tukulti-Nabû*.
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 *êtir*, s. *Aḥê*, 25:2.
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 1. s. *Za*, 417:19.
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 3. f. *kîšir*, *Nabû-mušêtiq-urra*.
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1. s. *Ardi-Bêl*, 116:2.
 2. s. *Marduk-êriba*, 17:2.
 3. s., 88:3.
 4. *ḥqîpu ša Êanna*, 94:3.
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 *lu-la-a-a*, 402:18.
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 *mu-a*, s. *Gimil-Nanâ*, f. *Innin-šar-ušur*,
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 *ši-ilu*, 9:10.
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 *šum-ibni*, f. *Nabû-aḥê-êriba*.
 *û-še-zib*, f. *Nabû-aḥê-ušallim*.
 *zêr-iddin*, f. *Mušêzib-Bêl*.
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 1. s. *Ina-ešî-êtir*, gs. *Bêl-apal-ušur*, 418:12;
 2. 412:16.
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ḡatAr-na-ba-nu, 225:4.
^ḏA ra, 108:16.
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^ḏ*Bît DA-KUR*, 54:6.
Bît dul-lu, 388:2, 9, 13.
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^ḏ*Bît šar Bâbilu^{ki}* 353:16.
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Ê-bar-ra, 386:10.

Êkurâti^{mes}, 86:2.

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CATALOGUE.

TIME OF NEBUCHADREZZAR.

Text No.	Year.	Month.	Day.	GCBC	Contents.
1	1	3	11	225	Receipt for animals.
2	1	4	16	300	Itemized inventory of animals.
3	1	7	?	57	Receipt for animals or hides.
4	2	3	7	748	Itemized receipt for wool.
5	2	8	29	417	Report concerning animals.
6	2	9	24	472	Itemized statement concerning money.
7	3	1	8	412	Record concerning cattle.
8	37	1	28	128	Date wine received for workmen who burn bricks.
9	3	12a	7	110	Iron placed at the disposal of blacksmiths.
10	3	10	7	111	Receipt for iron and iron wagons used in digging a canal.
11	5	4	10	112	Receipt for the bodies of dead animals.
12	9	5	14	92	Delivery of barley for flour.
13	22	11	1	65	Receipt for wool.
14	12	7	22	83	Record concerning barley.
15	5	5	12	133	Three men become surety for another.
16	18	1	16	102	Receipt for dates.
17	6	9	16	285	Record of interest to be paid.
18	7	2	6	107	Record of interest to be paid.
19	5	2	23	431	Impost on barley.
20	4	3	19	136	Receipt for wool.
21	22	11	15	78	Record of a transaction concerning sesame.
22	14	8	13	95	Payment of money and barley to two men in the service of the king.
23	22	6	22	93	Receipt for the bodies of dead fowls.
24	5	1	15	320	Receipt for sheep and goat hides.
25	11	8	15	79	Record concerning dates.
26	8	4	14	80	Delivery of garments to fullers.
27	16	8	8	88	Receipt for barley.
28	14	6	3	295	Report of revenue in currency and grain.
29	23	2	13	89	Receipt for the body of a dead sheep.
30	22	12a	26	75	Receipt for money.
31	22	3	23	68	Receipt for barley given to a sailor.

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Text No.	Year.	Month.	Day.	GCBC.	Contents.
32	5	4	16	64	Receipt for barley.
33	22	9	10	90	Receipt for dates as part of impost.
34	22	8	2	299	Delivery of money as impost.
35	22	11	28	415	Lease of property from a woman for four years.
36	26	12 a	9	401	Payment of barley to workmen who perform special tasks.
37	4	3	28	458	Silver paid for gold.
38	18	1	5	99	Dates and wool paid to the chief consecrated servant.
39	12	?	23	298	Itemized receipt for dates.
40	21	9	28	96	Receipt for honey.
41	18	7	2	48	Receipt for dates presented as an offering.
42	21	12 a	26	272	Receipt for money, the price of dates.
43	7	10	11	105	Temple record.
44	23	7	?	86	Record concerning oil for lighting purposes.
45	23	12 b	3	325	Receipt for money in payment for wood and salt.
46	21	7	16	315	Receipt for iron and hoes.
47	32	7	21	312	Iron delivered to a blacksmith.
48	22	9	1	67	Receipt for oil used for lighting on feast days.
49	21	7	24	309	Delivery of iron to a blacksmith.
50	?	7	9	335	Receipt for the body of a dead animal.
51	36	11	21	91	Record concerning an implement of iron.
52	37	6	7	53	Date wine received for priests.
53	24	3	24	82	Barley received for the use of cattle, and fowls.
54	24	10	17	146	Money paid to men detailed for a specific work.
55	26	9	23	413	Receipt for money paid for food to different persons.
56	22	11	28	74	Revenue money paid for reeds.
57	36	10	14	463	Document promising to pay the price of a dead ox.
58	?	?	?	477	Record of interest to be paid.
59	22	11	27	117	Record of barley paid to various artisans.
60	20	5	15	331	Record concerning animals.
61	13	9	12	291	Receipt for clothing.
62	26	?	19	310	Receipt for barley used as food.
63	?	4	16	424	Transaction concerning sheep and goats.
64	37	2	20	85	Receipt for date wine given to ox and sheep stables.
65	36	8	6	439	Record of debt to be paid.
66	36	11	5	440	Bailment with provision for a fine in case of default.
67	32	12 a	16	61	Receipt for salt used in temple sacrifice.
68	36	12 b	19	118	Receipt for flour.
69	22	10	11	123	Money given for a wooden instrument.
70	22	11	?	60	Temple receipt.

Text No.	Year.	Month.	Day.	GCBC.	Contents.
71	36	12a	25	87	Record concerning iron sickles used in harvesting grass.
72	?	12a	26	119	Flour given to consecrated servants and the porter of the king.
73	39	3	22	103	Oil delivered for a ship carrying temple vestments.
74	27	2	1	81	Barley paid for dates and remuneration of workmen sent for grass.
75	42	8	11	70	Record concerning iron and hoes.
76	?	?	?	321	Receipt for date wine.
77	37	2	21	104	Date wine received for various artisans.
78	18	7	23	73	Money disbursed for the provender of fowls, etc.
79	23	4	10	286	Record concerning barley and flour.
80	30	11	10	430	List of workmen.
81	26	3	21	273	Report concerning dates and barley.
82	30	12b	27	77	Date wine paid to fullers of temple vestments.
83	23	11	3	100	Statement concerning honey used on certain feast days.
84	37	2	—	94	List of animals delivered to an individual.
85	23	8	22	115	Barley from monthly revenue disbursed for food.
86	41	7	29	307	Barley reported as tax.
87	27	4	19	54	Receipt for barley used as food.
88	22	10	13	841	Temple receipt.
89	36	9	29	46	Flour received for use in the temple.
90	38	4	18	63	Receipt for date wine.
91	?	11	?	55	Receipt for flour.
92	20	?	22	297	Money received for various purposes.
93	?	2	9	116	Barley received for the food of shearers, etc.
94	41	5	8	454	Record of debt to be paid.
95	?	?	24	447	Record of debt to be paid.
96	24	2	16	101	Itemized record concerning barley.
97	42	9	23	126	Body of a dead animal received.
98	36	12b	13	69	Receipt for flour.
99	38	3	16?	306	Temple record.
100	37	7	12	59	Wine delivered to stable workmen.
101	40	8	8	50	Receipt for date wine.
102	38	2	6	296	Receipt for date wine.
103	38	9	11	66	Receipt for date wine.
104	38	3	15	58	Receipt for date wine.
105	40	11	30	275	Flour received for various artisans.
106	40	11	15	276	Receipt for barley.
107	43	3	11	316	Receipt for date wine.
108	32	4	3	484	An order in the presence of witnesses.
109	32	3	26	416	Barley given as food for brickmakers, etc.
110	29	12a	18	76	Flour delivered to messengers sent to Babylon, etc.

Text No.	Year.	Month.	Day.	GCBC.	Contents.
111	22	12 a	11	62	Dates substituted for flour in payment of messenger.
112	37	6	26	51	Body of a dead fowl placed at the disposal of an individual.
113	35	5	5	408	Promise to pay a debt.
114	36	4	9	324	Document concerning the price of a garment.
115	38	8	27	301	Receipt for date wine.
116	38	9	6	125	Date wine received for various artisans.
117	33	12 b	12	426	Record concerning the calculation of impost on barley.
118	39	5	24	72	Receipt for date wine.
119	36	12 a	9	47	Receipt for date wine.
120	37	1	8	313	Flour received by the prison master.
121	2	7	21	319	Receipt for diseased and dead animals.
122	41	11	16	305	Record concerning an animal hide.
123	23 (?)	9	13 (?)	302	Receipt for barley.
124	36	1	17 (?)	294	Receipt for the body of a dead animal.
125	33	12 b	4	56	Payment of wool, containing a reference to the seal of a consecrated servant.
126	41	6 a	6	303	Receipt for tithe.
127	41	11	2	49	Receipt for honey used on feast days.
128	34	7	29	277	Hides received for royal use.
129	37	8	29	52	Date wine received for a coppersmith.
130	42	8	17	71	Document dealing with iron and baskets.
131	41	2	13	322	Receipt for barley paid as hire for laborers, who carry gypsum.
132	39	8	2	284	Receipt for iron and other articles.
133	27	7	19	155	Barley received as the food of two men for a month.
134	40	6	24	288	Receipt for dates.
135	42	6	16	278	Gold received by goldsmiths for the making of articles of adornment.
136	38	4	22	308	Receipt for date wine.
137	40	7	7	318	Flour received for branders.
138	42	12 b	29	122	Date wine received for shoemakers.
139	38	2	21	274	Date wine received for shearers.
140	21	3	28	139	Record concerning sacrificial animals.
141	38	4	11	120	Oil received for sacred use and for the making of bricks.
142	40	8	1	140	Receipt for date wine delivered to stable workmen.
143	37	3	19	323	Date wine received for priests.
144	36	5	20	317	Receipt for the bodies of dead animals.
145	39	11	9	314	Receipt for an article given to a fuller.
146	?	5 (?)	22	282	Receipt for the body of a dead animal.

Text No.	Year.	Month.	Day.	GCBC.	Contents.
147	40	9	17	124	Receipt for flour.
148	37	3	8	281	Receipt for date wine.
149	40	4	27	121	Receipt for an animal.
150	42	9	11	200	Flour received for a messenger.
151	?	?	2 (?)	98	Flour received for the men who delivered food to the king and his soldiers.
152	?	3	23	114	Receipt for barley and money.
153	41	7	20	145	Receipt for barley, the <i>maššartu</i> of brewers.
154	39	2	17	113	Two coats of mail and sesame given to two men.
155	42	12b	11	97	Receipt for money paid for various purposes.
156	37	5	30	106	Flour paid to a messenger.
157	40	1	2	283	Receipt for the bodies of burned animals.
158	24	2	5	151	Statement of money paid for wool.
159	43	2	15 (?)	279	Barley received for flour.
160	39	4	13	212	Receipt for barley.
161	36 (?)	10	9	290	Garment delivered to a consecrated servant.
162	36	6	2	108	Receipt for honey used on feast days.
163	19	5	13	289	Receipt for money in payment for food.
164	43	6	15	333	Record concerning an animal.
165	24	6	5	224	Record concerning barley received for food.
166	12	9	2 (?)	152	Record concerning barley and cattle.
167	34	9	4	135	Record of a debt to be paid, with accompanying oath.
168	32	9	17	149	List of five soldiers.
169	42	6	24	144	Receipt for dates.
170	23	6	16	154	Record concerning honey, etc.
171	37	8	29	304	Date wine received for goldsmiths.
172	?	?	8	280	Itemized statement of money paid for various purposes.
173	34	2	29	287	Record of salt used in the temple.
174	10 (?)	4	3	109	Record concerning hides.
175	42	5	19	227	Money paid for precious stones and clothing.
176	42	6	16	330	Flour received for a messenger.
177	38	8	3	210	Record concerning animals.
178	22	11	14	131	Disbursement of revenue money.
179	31	10	23	446	Barley paid to a laborer, who brought a basket to a priest.
180	25	6	5	205	Receipt for barley.
181	24	10	16	201	Itemized statement of money paid to laborers.
182	39	11	20	132	Date wine received for stable workmen.
183	39	2	8	129	Receipt for date wine given to a shearer.
184	22	7	10	141	Money received for men who performed work for the king.
185	27	1	19	209	Receipt for goat's hair.

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Text No.	Year.	Month.	Day.	GCBC.	Contents.
186	33	3	4	202	Receipt for sesame.
187	36	1	9	465	Document concerning iron and baskets of iron.
188	22	10	3	449	Receipt for wool, etc.
189	42	1	29	443	Promissory note.
190	10 (?)	9	20	464	Receipt for barley and date wine.
191	?	6	23	451	Money paid for the food of ten workmen, etc.
192	35	4	24	445	Record concerning animals, garments and wool.
193	34	6	30	137	Statement of honey used on feast days.
194	8	9	11	148	Articles of iron delivered to a blacksmith for marking.
195	41	2	7	143	Inventory of animals.
196	42	12a	5	470	Sheep placed at the disposal of an individual.
197	?	9	9	418	Inventory of animals.
198	39	11	12	425	Itemized receipt for various articles.
199	40 (?)	9	7	435	Statement of honey etc., used on various feast days.
200	28	8	7	453	Statement of grain brought as food for fowls.
201	32	3	2	429	Document concerning barley.
202	37	12a	12	422	Receipt for jugs of wine.
203	41	1	7	469	Receipt for flour.
204	29	4	20	127	Money paid for the rent of a ship, etc.
205	22	7	5	211	Record of the delivery of three tablets.
206	39	1	25	427	Record of dates given as food to persons who took baskets to Babylon.
207	38	11	3	448	Itemized account of dates paid for workmen.
208	—	7	13	409	Money paid for flour, oil, salt, etc.
209	40	9	2	420	Statement of honey used on feast days.
210	18	8	26	434	Receipt for dates and barley.
211	35	2	22	402	Money received for precious stones.
212	12 (?)	6	14	153	Itemized receipt for oil.
213	42	4	11	460	Statement of oil delivered for wool.
214	39	9	2	455	Money paid for wool.
215	30	6	10	442	Temple record concerning hides.
216	26	12a	26	473	Receipt for animals.
217	31	12a	6	478	Receipt for various articles.
218	43	1	2	459	Receipt for dates.
219	42	12b	22	450	Temple document.
220	38	3	6	206	Receipt for a jug of the best quality of date wine.
221	40	5	12	150	Money deposited for wool.
222	30	3	28	476	Inventory of animals.
223	41	5	28 (?)	467	Receipt for iron.
224	38	11	22	441	Itemized receipt for date wine.
225	42	12b	2	147	Receipt for sixteen jugs, etc.
226	8	11	26	292	Record concerning food given to workmen.
227	41	6b	13	466	Hides placed at the disposal of shoemakers.

Text No.	Year.	Month.	Day.	GCBC.	Contents.
228	?	8	25	421	Money paid for various articles.
229	18	9	25	444	Statement of the destruction of a tablet recording an obligation.
230	36	11	10	483	Itemized temple record.
231	41	6b	27	433	Record of debt to be paid.
232	3	9	4	438	Receipt for sheep hides.
233	38	4	26	471	Record of debt to be paid with provision for fine in case of default.
234	32	9	14	428	Itemized receipt for barley.
235	38	4	5	461	Itemized statement of wine given to workmen.
236	35	7	6	480	Record of debt to be paid with provision for a fine in case of default.
237	35	7	24	475	A note promising to give 6000 reeds in payment for wool.
238	26	3	7	468	Articles of food supplied to the king.
239	20	10	29	479	Itemized account concerning barley and dates.
240	41	6a	23	456	Record of barley given to workmen and sailors.
241	32	11	19	744	Itemized receipt for barley paid for various purposes.
242	22	6	12	226	Record of the payment of money, etc.
243	21	11	24	293	Receipt for flour.
244	20 (?)	9	10	134	Itemized record concerning various articles.
245	39	12a	26	130	Receipt for dates.
246	23	4	4	138	Receipt for animals used in temple offerings.
247	39	2	2	411	Receipt for salt, etc.
248	41	6b	—	485	Record of tax to be paid.
249	34	9	3	423	Salt, etc., disbursed for various purposes.
250	30 (?)	5	7	419	Itemized statement of barley and money given to different individuals.
251	39	2	2	462	Gold given to goldsmiths to make articles for a goddess.
252	41	3	13	437	Inventory of animals.
253	?	2	17	432	Record concerning barley.
254	39	2	14	332	Itemized receipt.
255	19	7	25	142	Receipt for barley.
256	?	1	12	334	Money disbursed for various purposes.
257	17	2	2	207	Record concerning the disposal of money.
258	26	4	23	203	Itemized statement of barley used as food.
259	37	12a	13	329	Promissory note.
260	31	9	9	414	One man becomes surety for another.
261	38	3	18	452	Promissory note with provision for fine in case of default.
262	37	?	3	436	Promissory note with provision for fine in case of default.

TIME OF NABONIDUS.

Text No.	Year.	Month.	Day.	GCBC.	Contents.
263	9	9	1	199	Flour received for the making of money.
264	7	12 a	10	217	Receipt for impost.
265	7	6	27	195	Receipt for clothing.
266	?	?	?	182	Statement concerning wool and barley.
267	7	5	18	187	Money placed at the disposal of an individual.
268	7	11	22	243	Money paid for digging a canal.
269	8	6	4	264	Receipt for money paid for a horse.
270	11	3	18	241	Money advanced to canal diggers.
271	8	12 a	26	254	Receipt for money.
272	7	12 a	28	237	Receipt for the money paid for sheep.
273	11	5	13	262	Receipt for gate revenue.
274	11	5	18	267	Money received for deposit in storehouse.
275	11	3	17	260	Record concerning a deficiency in money.
276	16	8	17	198	Promissory note with provision that no complaint shall be made.
277	11	3	25	183	Money received in payment for an ox.
278	8	4	16	256	Money received in payment for linen.
279	11	2	16 (?)	266	A note promising to pay a debt.
280	10	12 a	11	247	Document concerning money paid to brickmakers.
281	11	4	19	197	Record concerning articles of copper.
282	11	5	7	251	Money paid to canal diggers.
283	8	6	26	255	Receipt for money paid to hired workmen.
284	11	3	28	178	Money paid to canal diggers.
285	7	10	14	265	Record concerning the price of hides.
286	11	11	9	220	Receipt for wool.
287	4	12 a	23	180	Barley received by a potter for work on a gold vessel.
288	11	2	27	196	Receipt for gate revenue.
289	7	9	7	233	Receipt for honey used on feast days.
290	7	1	2	236	Receipt for garments, a coat of mail and hides.
291	10	6 b	27	179	Money paid for the burning of bricks.
292	8	10	22	229	Record concerning the price of a house.
293	7	12 a	29	186	Receipt for money paid for sesame for sacrificial purposes.
294	5	12 a	5	185	Disbursement of money for donkey and flour.
295	10	9	1	223	Money expended for canal laborers and reed cuttings.
296	?	4	4	239	Money paid to persons sent to Borsippa.
297	3	1	12	166	Receipt for date wine given to workmen for measuring barley.
298	7	4	12	258	Money received as revenue from a ship carrying temple vestments.

Text. No.	Year.	Month.	Day.	GCBC.	Contents.
299	11	4	30	230	Money paid for a coat of mail of dyed wool.
300	9	10	?	221	Flour received for the <i>šindu</i> of doors.
301	8	5	9	190	Inventory of animals.
302	11	4	23	213	Sheep placed at the disposal of three individuals.
303	8	1	17	259	Receipt for money.
304	7	1	23	268	Statement concerning the price of wool, representing a debt.
305	10	6b	6	234	Temple receipt.
306	8	2	16	181	Money paid for various purposes.
307	12	1	11	219	An act prohibited with the penalty stated.
308	8	9	20	510	Money paid for various purposes.
309	10	5	18	175	Statement of gate revenue.
310	7	6	12	189	Ten hides received for money, the price of two sheep.
311	7	4	20	177	Itemized report of money expended.
312	7	3	26	828	Money paid for the hire of workmen sent for poison.
313	11	4	18	235	Temple receipt.
314	4	11	26	193	Record concerning garments.
315	10	11	7	188	Report of the revenue for a stated time.
316	11	4	7	214	Record concerning articles of copper.
317	7	12a	23	253	Statement of money paid for digging a canal.
318	11 (?)	1	15	252	Report of money paid for food.
319	11	1	14	231	Payment of balance due on the price of a ship.
320	10	11	7	222	Money received for an ox and herbs.
321	2	9	15	176	Receipt for hides and an implement.
322	5	6	29	503	Receipt for the tithe of Belshazzar.
323	10	10	12	494	Money paid to canal diggers.
324	7	12a	14	512	Statement of the price of gold.
325	3	10	6	228	Barley received by a goldsmith.
326	5	12a	18	491	Record of ship rental.
327	5	6	28	240	Money paid for precious stones, etc.
328	?	?	22	208	Report of gate revenue.
329	10	8	29	261	Money paid for sesame.
330	9	3	17	172	Record of money paid for animals.
331	3	6 (?)	22	218	Statement concerning money.
332	7	3	24	191	Record of a monetary transaction.
333	3	3	12	167	Record concerning various articles.
334	10	11	20	204	Payment of money for making bricks.
335	5	8	7	216	Record concerning an ox which died in the stable.
336	3	12a	26	232	Silver brought for lead, etc.
337	3	3	4	215	Receipt for salt used for sacrificial purposes.
338	10	6b	29	492	Record concerning revenue and the payment of wages.
339	7	10	1	263	Record concerning sesame, oil, wool, etc.




Text No.	Year.	Month.	Day.	GCBC.	Contents.
340	7	6	13	169	Temple document.
341	8	9 (?)	28	174	Report concerning the payment of money for reeds.
342	6	8	16	184	Transaction concerning gold, silver and precious stones.
343	?	9 (?)	19	194	Report concerning revenue.
344	9	3	25	171	Document dealing with the stipend of workmen.
345	5	?	4	242	Record concerning dates.
346	5	?	7	257	Receipt for animals.
347	?	9	6	192	Receipt for dates.
348	5	5	6	168	Receipt for barley.
349	7	6	26	271	Money brought for oil.
350	11	2	23	248	Wages paid to ship laborers.
351	7	4	11	522	Money paid for linen.
352	10	11	2	249	Money paid for the making and burning of bricks.
353	7	11	6	244	Note promising to pay a debt.
354	10	6 b	12	499	Money expended for the food of a palace servant, etc.
355	9	4	27	270	Money paid for service to Belshazzar and for the making of bricks.
356	8	11	18	519	Report of gate revenue.
357	8	10	22	497	Silver paid for gold.
358	4	10	7	488	Payment of wages to a coppersmith.
359	5	12 a	—	505	Silver and gold received as revenue.
360	7	10	4	490	Report of gate income.
361	7	12 a	8	498	Individual consecrated as a servant of the goddess of Erech.
362	7	5	16	245	Receipt for <i>maššartu</i> .
363	5	4	29	516	Money paid for a three year old ox.
364	5	4	23	250	Wages paid to straw carriers.
365	7	8	22	170	Money paid to hired laborers.
366	8	5	29	515	Itemized receipt for money.
367	6	9	23	511	Report concerning money needed by the temple.
368	5	5	7	513	Receipt for money.
369	11	3	5	506	Money paid to canal diggers.
370	5	5	9	502	Gold given for making a temple utensil.
371	10	6 a	26	504	Money paid for various purposes.
372	11	4	29	514	Record concerning garments.
373	11	4	7	520	Document concerning dates.
374	7	4	21	269	Report of revenue.
375	4	11	10	747	Money paid for implements.
376	11	5	11	495	Money paid to canal diggers.
377	7	9	6	521	Payment of money to hired laborers.
378	11	3	29	493	Record concerning sesame.




Text No.	Year.	Month.	Day.	GCBC.	Contents.
379	10	1	15	763	Money paid for various purposes.
380	12	5	20	760	Record concerning the decision of a witness.
381	13	10	10 (?)	525	Document concerning barley.
382	11	4	18	496	Record concerning a garment of wool.
383	8	7	22	238	Report of revenue.
384	5	11	25	489	Record of ship and gate receipts.
385	3	12 a	11	759	Sale of a slave.
386	5	12 a	6	487	Gold revenue placed at the disposal of goldsmiths.
387	11	11	15	738	Itemized statement of barley given for <i>maššartu</i> .
388	3	5	1	517	Fabrics given to weaver, etc.
389	4	2	24	500	Receipt for money, the price of wool.
390	17	7	17	528	Promissory note.
391	7	7	9	246	Record concerning money.
392	1	4 (?)	10	523	Itemized receipt for oil.
393	5	?	21	508	Payment of money to hired laborers.
394	5	11	?	527	Promise to pay a debt.
395	7	1	2	501	Statement concerning the disbursement of money.
396	7	6	25	507	Report of harvest money.
397	3	1	30	518	Temple document recording an obligation.
398	1	3	17	764	Document concerning a house or an estate.
399	12	1	1	526	Receipt for money and sesame.
400	13	3	14	736	Inventory of animals.
401	9	10	8	173	Receipt for flour given to consecrated servants of the temple.
402	5 (?)	9	12	535	Itemized receipt for money and wool.
403	1	12 a	30	531	Record of a debt to be paid.
404	10	11	27	743	Statement of ship and gate receipts.
405	5	4	19	755	Temple record dealing with various transactions.
406	7	6	30	749	Receipt for money.
407	15	2	5	737	Document concerning money.
408	10	4	2	756	Receipt for harvest money and the hire of laborers.
409	5	12 a	24	754	Itemized receipt for money.
410	2	7	26	534	Document concerning iron and iron wagons.
411	5	2	11	530	Record of a discrepancy in an amount of money.
412	2	9	21	745	Record concerning five fullers.
413	5	12 a	7	524	Record of a debt to be paid.
414	10	6 a	12	533	Receipt for the hire of laborers.
415	5	12 a	10	532	Document concerning money and garments.
416	5	8	7	536	Temple record concerning sheep and money.
417	Acc.	8	?	529	Document dealing with interest to be paid.
418	12 (?)	?	14	509	Record of a debt to be paid.
419	6	10	20 (?)	739	Record of a debt to be paid.
420	2	11	2	742	Report of impost.




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


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


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


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


  




  




  




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


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

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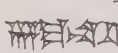
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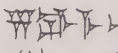
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

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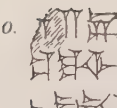
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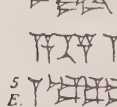
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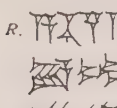
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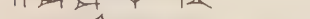



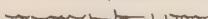



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









































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
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
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
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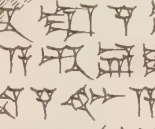
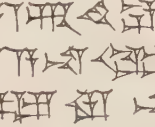
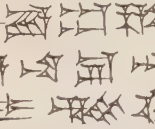
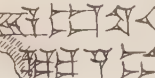
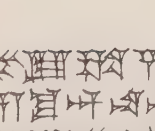
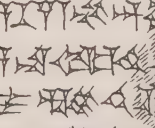
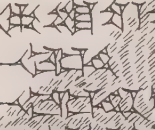
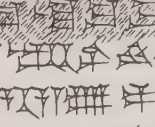
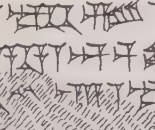

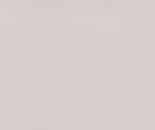


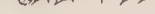
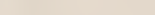
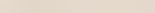

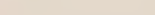
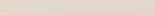
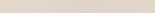



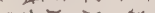





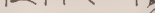



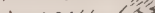


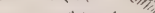









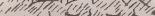


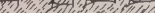


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
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


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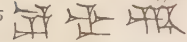
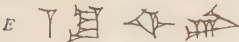
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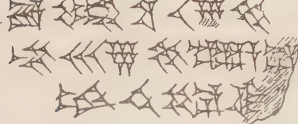
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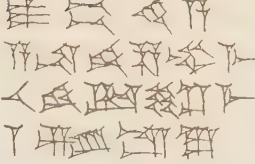

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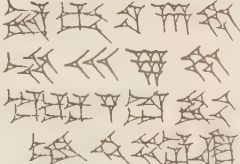
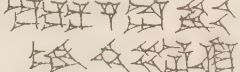


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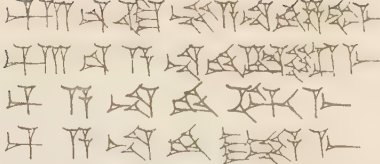
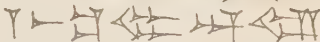
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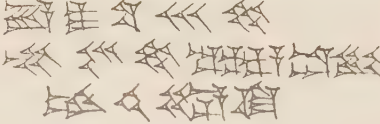


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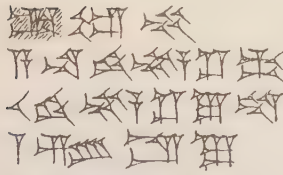
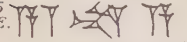

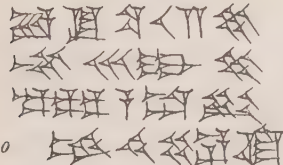
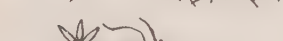

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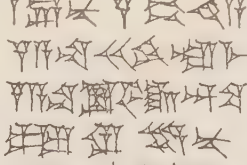
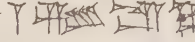

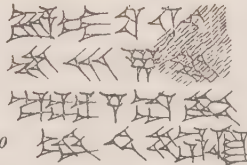

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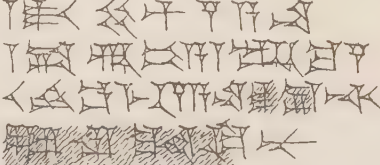



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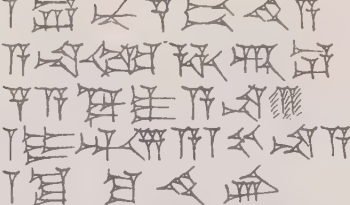
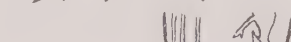

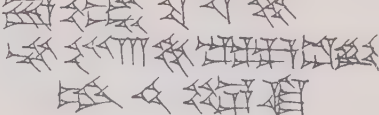
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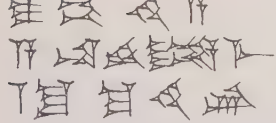
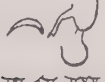

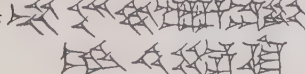
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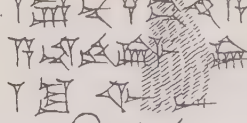
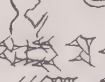

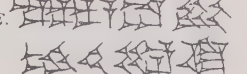
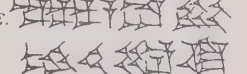
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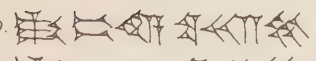







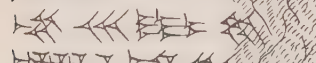

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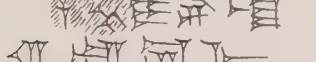
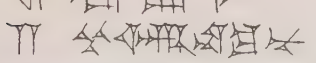
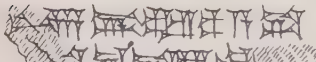



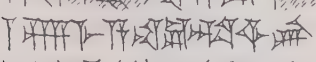

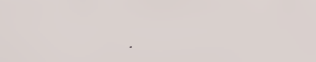
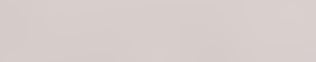
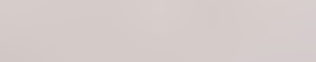
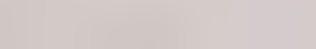
0. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛

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 R. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙

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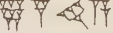
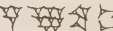

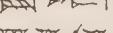


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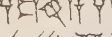
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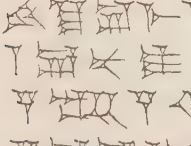
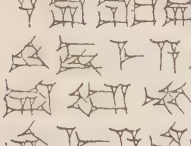
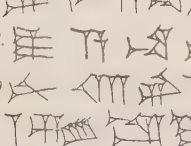
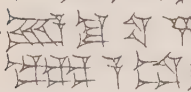
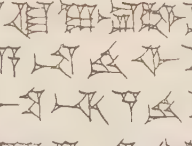
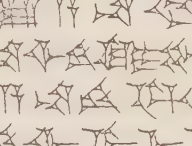
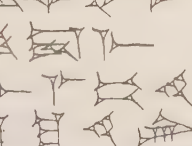
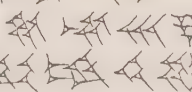
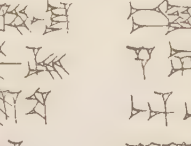
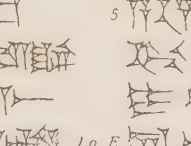
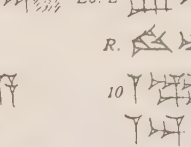
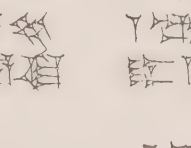
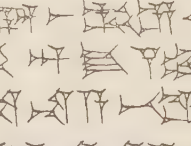
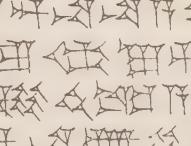
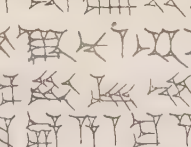
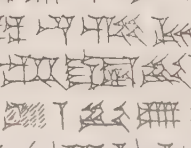
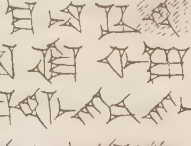
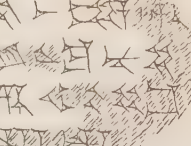
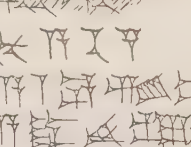
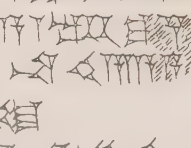
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0. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛

L. O. E. 平 丁 年 終 年 前 終 公 子
 R. 平 丁 年 終 年 前 終 公 子
 平 丁 年 終 年 前 終 公 子
 平 丁 年 終 年 前 終 公 子
 平 丁 年 終 年 前 終 公 子
 15 平 丁 年 終 年 前 終 公 子
 平 丁 年 終 年 前 終 公 子


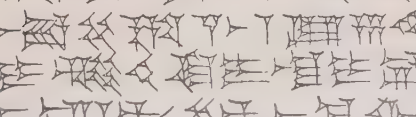
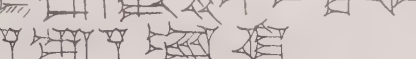
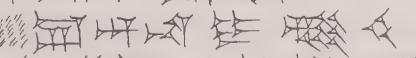
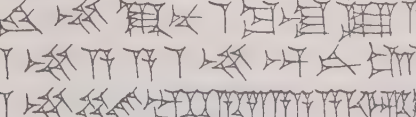
15
U. E.
L E

235

0. 



5. 



Lo. E. 



10. 



R. 




[illegible]

236

O. 
 5. 
 Lo. E 
 R. 
 10. 

15 全通及自一至五止於此
 下之可及之可及之可及之可及之
 U. E. 全通及自一至五止於此
 下之可及之可及之可及之可及之

238

0. 中 以 臣 國 罪 一 故 口
 十 五 臣 官 許 也 身 自 歸
 一 公 只 都 合 口 一 尖
 二 口 口 口 工 尖 合 三 四 五 六 七
 5. 合 由 果 取 取 取
 甲 乙 丙 丁 戊 己 庚 辛 壬 癸 子 丑 寅 卯 辰 巳 午 未 申 酉 戌 亥
 一 二 三 四 五 六 七 八 九 十 十一 十二 十三 十四 十五 十六 十七 十八 十九 二十
 一 金 鐵 一 木

247

R 0 10 15
U E

Handwritten text in columns, likely a list or inventory, with some characters appearing to be in a different script or dialect.

0 5 10
Lo E

Handwritten text in columns, continuing the list or inventory, with some characters appearing to be in a different script or dialect.

245

0 5
R

Handwritten text in columns, likely a list or inventory, with some characters appearing to be in a different script or dialect.

248

0 5 10 15
U E

Handwritten text in columns, likely a list or inventory, with some characters appearing to be in a different script or dialect.

246

0 5 10
Lo E

Handwritten text in columns, likely a list or inventory, with some characters appearing to be in a different script or dialect.


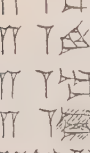
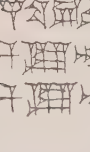
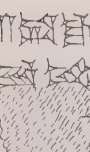

249

0

Handwritten text in columns, likely a list or inventory, with some characters appearing to be in a different script or dialect.

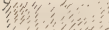

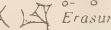
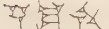











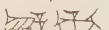
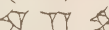
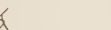


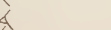
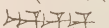

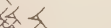


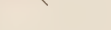
5
 Lo. E.
 10
 R.
 15
 U. E.

250

0. 
 5. 
 10. 
 15. 
 U. E. 

251

卷之五

6.  *Erasur.*
 7. 
 8. 
 9. 
 10. 
 11. 
 12. 
 13. 
 14. 
 15. 
 16. 
 17. 
 18. 
 19. 
 20. 
 21. 
 22. 
 23. 
 24. 
 25. 
 26. 
 27. 
 28. 
 29. 
 30. 
 31. 
 32. 

252

0.	三頭帶	田谷上
	一全用入	國下
	二了終	區分
	四了人	谷人
5	又二全用入	田谷上
	全	谷中
	全	田下
	田	谷中
	田	谷中
10	又終	谷人
	又田二全用入	田谷上
	一田中	

[illegible]

20 天竺寺主
天竺寺主
天竺寺主

253

0. 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 1040 1041 1042 1043 1044

arc.
 5
 Lo. E.
 R.
 10
 15
 U. E.

254

O. 𠂇 𠂇 𠂇 𠂇 𠂇 𠂇 𠂇 𠂇
𠂇 𠂇 𠂇 𠂇 𠂇 𠂇 𠂇 𠂇
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S. 𠂇 𠂇 𠂇 𠂇 𠂇 𠂇 𠂇 𠂇

L.O. E. 𠂇 𠂇 𠂇 𠂇 𠂇 𠂇 𠂇 𠂇

R. 𠂇 𠂇 𠂇 𠂇 𠂇 𠂇 𠂇 𠂇
𠂇 𠂇 𠂇 𠂇 𠂇 𠂇 𠂇 𠂇
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𠂇 𠂇 𠂇 𠂇 𠂇 𠂇 𠂇 𠂇

10 𠂇 𠂇 𠂇 𠂇 𠂇 𠂇 𠂇 𠂇

U. E. 𠂇 𠂇 𠂇 𠂇 𠂇 𠂇 𠂇 𠂇
𠂇 𠂇 𠂇 𠂇 𠂇 𠂇 𠂇 𠂇

255

[illegible]

1 王公侯伯
5 用多珍寶
R 國公侯伯
多珍寶
及公侯伯

300

0 王公侯伯
王公侯伯
王公侯伯
王公侯伯
5 王公侯伯
王公侯伯
及公侯伯

1 王公侯伯
1 王公侯伯
5 王公侯伯
R 王公侯伯
多珍寶
及公侯伯

303

0 王公侯伯
1 王公侯伯
王公侯伯
王公侯伯
R 王公侯伯
多珍寶
及公侯伯

R 王公侯伯
1 王公侯伯
10 王公侯伯
王公侯伯
及公侯伯

307

0 王公侯伯
王公侯伯
王公侯伯
5 王公侯伯
王公侯伯
及公侯伯
Lo. E. 王公侯伯

304

0 王公侯伯
王公侯伯
王公侯伯
王公侯伯
5 王公侯伯
多珍寶
及公侯伯

305

0 王公侯伯
王公侯伯
王公侯伯
R 王公侯伯
多珍寶
及公侯伯

R 王公侯伯
10 王公侯伯
王公侯伯
王公侯伯
王公侯伯
王公侯伯
及公侯伯
15 王公侯伯
U. E. 王公侯伯
及公侯伯

308

0 王公侯伯
王公侯伯
王公侯伯
王公侯伯
5 王公侯伯
王公侯伯
王公侯伯
王公侯伯
R 王公侯伯
10 王公侯伯

302

0 王公侯伯
王公侯伯
Lo. E. 王公侯伯

306






0 王公侯伯
王公侯伯
王公侯伯
王公侯伯
王公侯伯
王公侯伯
5 王公侯伯
Lo. E. 王公侯伯

341

0. 人 用 其 子 公
甲 令 公 用 其 子 公
一 在 其 子 公 用 其 子 公
丁 丁 丁 丁 丁 丁 丁 丁
5. 丁 丁 丁 丁 丁 丁 丁 丁
R. 丁 丁 丁 丁 丁 丁 丁 丁
中 丁 丁 丁 丁 丁 丁 丁 丁

Lo. E.

342

0. 
5. 
Lo. E. 
10. 
R. 
丁 丁 丁 丁 丁 丁 丁 丁
丁 丁 丁 丁 丁 丁 丁 丁
一 丁 丁 丁 丁 丁 丁 丁 丁
15. 丁 丁 丁 丁 丁 丁 丁 丁
丁 丁 丁 丁 丁 丁 丁 丁

343

0. 丁 丁 丁 丁 丁 丁 丁 丁
丁 丁 丁 丁 丁 丁 丁 丁
丁 丁 丁 丁 丁 丁 丁 丁
5. 丁 丁 丁 丁 丁 丁 丁 丁
Lo. E. 丁 丁 丁 丁 丁 丁 丁 丁
R. 丁 丁 丁 丁 丁 丁 丁 丁
丁 丁 丁 丁 丁 丁 丁 丁
10. 丁 丁 丁 丁 丁 丁 丁 丁
U. E. 丁 丁 丁 丁 丁 丁 丁 丁

344

0. 丁 丁 丁 丁 丁 丁 丁 丁
丁 丁 丁 丁 丁 丁 丁 丁
丁 丁 丁 丁 丁 丁 丁 丁
5. 丁 丁 丁 丁 丁 丁 丁 丁
Lo. E. 丁 丁 丁 丁 丁 丁 丁 丁
丁 丁 丁 丁 丁 丁 丁 丁
R. 丁 丁 丁 丁 丁 丁 丁 丁
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10. 丁 丁 丁 丁 丁 丁 丁 丁
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345

0. 丁 丁 丁 丁 丁 丁 丁 丁
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5. 丁 丁 丁 丁 丁 丁 丁 丁
丁 丁 丁 丁 丁 丁 丁 丁

346

0. 丁 丁 丁 丁 丁 丁 丁 丁
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丁 丁 丁 丁 丁 丁 丁 丁
5. 丁 丁 丁 丁 丁 丁 丁 丁
R. 丁 丁 丁 丁 丁 丁 丁 丁
丁 丁 丁 丁 丁 丁 丁 丁
丁 丁 丁 丁 丁 丁 丁 丁

347

0. 丁 丁 丁 丁 丁 丁 丁 丁
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丁 丁 丁 丁 丁 丁 丁 丁
5. 丁 丁 丁 丁 丁 丁 丁 丁
Lo. E. 丁 丁 丁 丁 丁 丁 丁 丁
R. 丁 丁 丁 丁 丁 丁 丁 丁

今 甲
丁 丁 丁 丁 丁 丁 丁 丁
丁 丁 丁 丁 丁 丁 丁 丁

348

0. 丁 丁 丁 丁 丁 丁 丁 丁
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丁 丁 丁 丁 丁 丁 丁 丁
5. 丁 丁 丁 丁 丁 丁 丁 丁
R. 丁 丁 丁 丁 丁 丁 丁 丁
丁 丁 丁 丁 丁 丁 丁 丁
丁 丁 丁 丁 丁 丁 丁 丁

omitted by
scribe.

349

0. 丁 丁 丁 丁 丁 丁 丁 丁
丁 丁 丁 丁 丁 丁 丁 丁
R. 丁 丁 丁 丁 丁 丁 丁 丁
丁 丁 丁 丁 丁 丁 丁 丁

350

0. 丁 丁 丁 丁 丁 丁 丁 丁
丁 丁 丁 丁 丁 丁 丁 丁
丁 丁 丁 丁 丁 丁 丁 丁
5. 丁 丁 丁 丁 丁 丁 丁 丁
R. 丁 丁 丁 丁 丁 丁 丁 丁
丁 丁 丁 丁 丁 丁 丁 丁

351

0. 丁 丁 丁 丁 丁 丁 丁 丁
丁 丁 丁 丁 丁 丁 丁 丁
丁 丁 丁 丁 丁 丁 丁 丁
5. 丁 丁 丁 丁 丁 丁 丁 丁
R. 丁 丁 丁 丁 丁 丁 丁 丁
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0. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛

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U. E.

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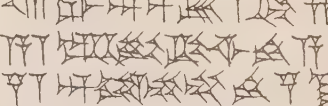
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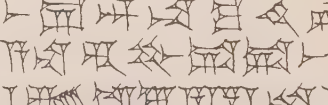
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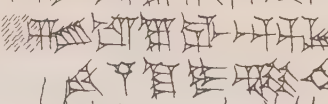
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411

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[illegible]

412

[illegible][illegible][illegible]

414



0. 平通按此合平聲韻下
 中余韻口乃平聲下
 口乃平下平上聲下平
 下平下平下平下平。口
 5. 陰韻乃合按乃乃乃
 R. 平通合平聲韻下
 中余韻口乃平聲下
 口乃平下平上聲下平
 下平下平下平下平。口



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415



[illegible]

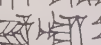

416

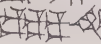

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5.  

R.  

0. Hieroglyphs on a papyrus-bundle background. Lines 0-10 are visible. Line 10 is labeled "Lo. E.".

5. Hieroglyphs on a papyrus-bundle background. Lines 5-10 are visible. Line 10 is labeled "Lo. E.".

10. Hieroglyphs on a papyrus-bundle background. Lines 10-15 are visible. Line 15 is labeled "R.".

15. Hieroglyphs on a papyrus-bundle background. Lines 15-20 are visible. Line 20 is labeled "R.".

20. Hieroglyphs on a papyrus-bundle background. Lines 20-25 are visible. Line 25 is labeled "R.".

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omitted by scribe. L. E.

418

0. Hieroglyphs on a papyrus-bundle background. Lines 0-10 are visible. Line 10 is labeled "Lo. E.".

5. Hieroglyphs on a papyrus-bundle background. Lines 5-10 are visible. Line 10 is labeled "Lo. E.".

10. Hieroglyphs on a papyrus-bundle background. Lines 10-15 are visible. Line 15 is labeled "R.".

15. Hieroglyphs on a papyrus-bundle background. Lines 15-20 are visible. Line 20 is labeled "R.".

20. Hieroglyphs on a papyrus-bundle background. Lines 20-25 are visible. Line 25 is labeled "R.".

Lo. E.

R.

15. Hieroglyphs on a papyrus-bundle background. Lines 15-20 are visible. Line 20 is labeled "U. E.".

20. Hieroglyphs on a papyrus-bundle background. Lines 20-25 are visible. Line 25 is labeled "U. E.".

U. E.

419

0. Hieroglyphs on a papyrus-bundle background. Lines 0-10 are visible. Line 10 is labeled "R.".

5. Hieroglyphs on a papyrus-bundle background. Lines 5-10 are visible. Line 10 is labeled "R.".

10. Hieroglyphs on a papyrus-bundle background. Lines 10-15 are visible. Line 15 is labeled "U. E.".

15. Hieroglyphs on a papyrus-bundle background. Lines 15-20 are visible. Line 20 is labeled "U. E.".

20. Hieroglyphs on a papyrus-bundle background. Lines 20-25 are visible. Line 25 is labeled "U. E.".

R.

U. E.

420

0. Hieroglyphs on a papyrus-bundle background. Lines 0-10 are visible. Line 10 is labeled "R.".

5. Hieroglyphs on a papyrus-bundle background. Lines 5-10 are visible. Line 10 is labeled "R.".

10. Hieroglyphs on a papyrus-bundle background. Lines 10-15 are visible. Line 15 is labeled "R.".

15. Hieroglyphs on a papyrus-bundle background. Lines 15-20 are visible. Line 20 is labeled "R.".

R.

